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A. Lincoln

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the life and works of



Abraham
Lincoln

Edited by

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extra illustrated with letters,
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New York.

SPEECH AT SPRINGFIELD, ILLINOIS, July 17, 1858

FELLOW-CITIZENS: Another election, which is deemed an important one, is approaching; and, as I suppose, the Republican party will without much difficulty elect their State ticket. But in regard to the legislature, we, the Republicans, labor under some disadvantages. In the first place, we have a legislature to elect upon an apportionment of the representation made several years ago, when the proportion of the population was far greater in the South (as compared with the North) than it now is; and inasmuch as our opponents hold almost entire sway in the South, and we a correspondingly large majority in the North, the fact that we are now to be represented as we were years ago, when the population was different, is to us a very great disadvantage. We had in the year 1855, according to law, a census or enumeration of the inhabitants taken for the purpose of a new apportionment of representation. We know what a fair apportionment of representation upon that census would give us. We know that it could not, if fairly made, fail to give the Republican party from six to ten

more members of the legislature than they can probably get as the law now stands. It so happened at the last session of the legislature, that our opponents, holding the control of both branches of the legislature, steadily refused to give us such an apportionment as we were rightly entitled to have upon the census already taken. The legislature steadily refused to give us such an apportionment as we were rightfully entitled to have upon the census taken of the population of the State. The legislature would pass no bill upon that subject, except such as was at least as unfair to us as the old one, and in which, in some instances, two men in the Democratic regions were allowed to go as far toward sending a member to the legislature as three were in the Republican regions. Comparison was made at the time as to representative and senatorial districts, which completely demonstrated that such was the fact. Such a bill was passed and tendered to the Republican governor for his signature; but, principally for the reasons I have stated, he withheld his approval, and the bill fell without becoming a law.

Another disadvantage under which we labor is that there are one or two Democratic senators who will be members of the next legislature, and will vote for the election of senator, who are holding over in districts in which we could, on

all reasonable calculation, elect men of our own, if we only had the chance of an election. When we consider that there are but twenty-five senators in the Senate, taking two from the side where they rightfully belong, and adding them to the other, is to us a disadvantage not to be lightly regarded. Still, so it is; we have this to contend with. Perhaps there is no ground of complaint on our part. In attending to the many things involved in the last general election for president, governor, auditor, treasurer, superintendent of public instruction, members of congress, of the legislature, county officers, and so on, we allowed these things to happen by want of sufficient attention, and we have no cause to complain of our adversaries, so far as this matter is concerned. But we have some cause to complain of the refusal to give us a fair apportionment.

There is still another disadvantage under which we labor, and to which I will ask your attention. It arises out of the relative positions of the two persons who stand before the State as candidates for the Senate. Senator **Douglas** is of world-wide renown. All the anxious politicians of his party, or who have been of his party for years past, have been looking upon him as certainly, at no distant day, to be the President of the United States. They have seen in

his round, jolly, fruitful face, post-offices, land-offices, marshalships and cabinet appointments, chargéships and foreign missions, bursting and sprouting out in wonderful exuberance, ready to be laid hold of by their greedy hands. And as they have been gazing upon this attractive picture so long, they cannot, in the little distraction that has taken place in the party, bring themselves to give up the charming hope; but with greedier anxiety they rush about him, sustain him, and give him marches, triumphal entries, and receptions beyond what even in the days of his highest prosperity they could have brought about in his favor. On the contrary, nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting out. These are disadvantages all, taken together, that the Republicans labor under. We have to fight this battle upon principle, and upon principle alone. I am, in a certain sense, made the standard-bearer in behalf of the Republicans. I was made so merely because there had to be some one so placed, I being in no wise preferable to any other one of the twenty-five, perhaps a hundred, we have in the Republican ranks. Then I say I wish it to be distinctly understood and borne in mind, that we have to fight this battle without many—perhaps without any—of the external

aids which are brought to bear against us. So I hope those with whom I am surrounded have principle enough to nerve themselves for the task, and leave nothing undone that can be fairly done to bring about the right result.

After Senator Douglas left Washington, as his movements were made known by the public prints, he tarried a considerable time in the city of New York; and it was heralded that, like another Napoleon, he was lying by and framing the plan of his campaign. It was telegraphed to Washington City, and published in the "Union," that he was framing his plan for the purpose of going to Illinois to pounce upon and annihilate the treasonable and disunion speech which Lincoln had made here on the 16th of June. Now, I do suppose that the judge really spent some time in New York maturing the plan of the campaign, as his friends heralded for him. I have been able, by noting his movements since his arrival in Illinois, to discover evidences confirmatory of that allegation. I think I have been able to see what are the material points of that plan. I will, for a little while, ask your attention to some of them. What I shall point out, though not showing the whole plan, are nevertheless the main points, as I suppose.

They are not very numerous. The first is

popular sovereignty. The second and third are attacks upon my speech made on the 16th of June. Out of these three points—drawing within the range of popular sovereignty the question of the Lecompton constitution—he makes his principal assault. Upon these his successive speeches are substantially one and the same. On this matter of popular sovereignty I wish to be a little careful. Auxiliary to these main points, to be sure, are their thunderings of cannon, their marching and music, their fizzle-gigs and fireworks; but I will not waste time with them. They are but the little trappings of the campaign.

Coming to the substance, the first point, “popular sovereignty.” It is to be labeled upon the cars in which he travels; put upon the hacks he rides in; to be flaunted upon the arches he passes under, and the banners which wave over him. It is to be dished up in as many varieties as a French cook can produce soups from potatoes. Now, as this is so great a staple of the plan of the campaign, it is worth while to examine it carefully; and if we examine only a very little, and do not allow ourselves to be misled, we shall be able to see that the whole thing is the most arrant quixotism that was ever enacted before a community. What is the matter of popular sovereignty? The first thing, in order to under-

stand it, is to get a good definition of what it is, and after that to see how it is applied.

I suppose almost every one knows that, in this controversy, whatever has been said has had reference to the question of negro slavery. We have not been in a controversy about the right of the people to govern themselves in the ordinary matters of domestic concern in the States and Territories. Mr. Buchanan, in one of his late messages (I think when he sent up the Lecompton constitution), urged that the main point of public attention was not in regard to the great variety of small domestic matters, but was directed to the question of negro slavery; and he asserts that if the people had had a fair chance to vote on that question, there was no reasonable ground of objection in regard to minor questions. Now, while I think that the people had not had given, or offered them, a fair chance upon that slavery question, still, if there had been a fair submission to a vote upon that main question, the President's proposition would have been true to the uttermost. Hence, when hereafter I speak of popular sovereignty, I wish to be understood as applying what I say to the question of slavery only, not to other minor domestic matters of a Territory or a State.

Does Judge Douglas, when he says that several of the past years of his life have been

devoted to the question of "popular sovereignty," and that all the remainder of his life shall be devoted to it, does he mean to say that he has been devoting his life to securing to the people of the Territories the right to exclude slavery from the Territories? If he means so to say, he means to deceive; because he and every one knows that the decision of the Supreme Court, which he approves and makes especial ground of attack upon me for disapproving, forbids the people of a Territory to exclude slavery. This covers the whole ground, from the settlement of a Territory till it reaches the degree of maturity entitling it to form a State constitution. So far as all that ground is concerned, the judge is not sustaining popular sovereignty, but absolutely opposing it. He sustains the decision which declares that the popular will of the Territories has no constitutional power to exclude slavery during their territorial existence. This being so, the period of time from the first settlement of a Territory, till it reaches the point of forming a State constitution is not the thing that the judge has fought for, or is fighting for; but on the contrary, he has fought for, and is fighting for the thing that annihilates and crushes out that same popular sovereignty.

Well, so much being disposed of, what is left? Why, he is contending for the right of the peo-

ple, when they come to make a State constitution, to make it for themselves, and precisely as best suits themselves. I say again, that is quixotic. I defy contradiction when I declare that the judge can find no one to oppose him on that proposition. I repeat, there is nobody opposing that proposition on principle. Let me not be misunderstood. I know that, with reference to the Lecompton constitution, I may be misunderstood; but when you understand me correctly, my proposition will be true and accurate. Nobody is opposing, or has opposed, the right of the people, when they form a constitution, to form it for themselves. Mr. Buchanan and his friends have not done it; they, too, as well as the Republicans and the Anti-Lecompton Democrats, have not done it; but, on the contrary, they together have insisted on the right of the people to form a constitution for themselves. The difference between the Buchanan men on the one hand, and the Douglas men and the Republicans on the other, has not been on a question of principle, but on a question of fact.

The dispute was upon the question of fact, whether the Lecompton constitution had been fairly formed by the people or not. Mr. Buchanan and his friends have not contended for the contrary principle any more than the Douglas men or the Republicans. They have insisted

that whatever of small irregularities existed in getting up the Lecompton constitution were such as happen in the settlement of all new Territories. The question was, was it a fair emanation of the people? It was a question of fact and not of principle. As to the principle, all were agreed. Judge Douglas voted with the Republicans upon that matter of fact.

He and they, by their voices and votes, denied that it was a fair emanation of the people. The administration affirmed that it was. With respect to the evidence bearing upon that question of fact, I readily agree that Judge Douglas and the Republicans had the right on their side, and that the administration was wrong. But I state again that, as a matter of principle, there is no dispute upon the right of a people in a Territory merging into a State to form a constitution for themselves without outside interference from any quarter. This being so, what is Judge Douglas going to spend his life for? Does he expect to stand up in majestic dignity, and go through his *apotheosis* and become a god, in the maintaining of a principle which neither man nor mouse in all God's creation is opposing? Now something in regard to the Lecompton constitution more specially; for I pass from this other question of popular sovereignty as the most

arrant humbug that has ever been attempted on an intelligent community.

As to the Lecompton constitution, I have already said that on the question of fact as to whether it was a fair emanation of the people or not, Judge Douglas with the Republicans and some "Americans" had greatly the argument against the administration; and while I repeat this, I wish to know what there is in the opposition of Judge Douglas to the Lecompton constitution that entitles him to be considered the only opponent to it—as being *par excellence* the very quintessence of that opposition. I agree to the rightfulness of his opposition. He in the Senate, and his class of men there, formed the number three and no more. In the House of Representatives his class of men—the Anti-Lecompton Democrats—formed a number of about twenty. It took one hundred and twenty to defeat the measure, against one hundred and twelve. Of the votes of that one hundred and twenty, Judge Douglas's friends furnished twenty, to add to which there were six Americans and ninety-four Republicans. I do not say that I am precisely accurate in their numbers, but I am sufficiently so for any use I am making of it.

Why is it that twenty shall be entitled to all the credit of doing that work, and the hundred

none of it? Why, if, as Judge Douglas says, the honor is to be divided and due credit is to be given to other parties, why is just so much given as is consonant with the wishes, the interests, and advancement of the twenty? My understanding is, when a common job is done, or a common enterprise prosecuted, if I put in five dollars to your one, I have a right to take out five dollars to your one. But he does not so understand it. He declares the dividend of credit for defeating Lecompton upon a basis which seems unprecedented and incomprehensible.

Let us see. Lecompton in the raw was defeated. It afterward took a sort of cooked-up shape, and was passed in the English bill. It is said by the judge that the defeat was a good and proper thing. If it was a good thing, why is he entitled to more credit than others for the performance of that good act, unless there was something in the antecedents of the Republicans that might induce every one to expect them to join in that good work, and at the same time something leading them to doubt that he would? Does he place his superior claim to credit on the ground that he performed a good act which was never expected of him? He says I have a proneness for quoting scripture. If I should do so now, it occurs that perhaps he places himself somewhat upon the ground of the parable

of the lost sheep which went astray upon the mountains, and when the owner of the hundred sheep found the one that was lost, and threw it upon his shoulders, and came home rejoicing, it was said that there was more rejoicing over the one sheep that was lost and had been found, than over the ninety and nine in the fold. The application is made by the Saviour in this parable, thus: "Verily, I say unto you, there is more rejoicing in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance."

And now, if the judge claims the benefit of this parable, let him repent. Let him not come up here and say: "I am the only just person; and you are the ninety-nine sinners!" Repentance before forgiveness is a provision of the Christian system, and on that condition alone will the Republicans grant him forgiveness.

How will he prove that we have ever occupied a different position in regard to the Le-compton constitution or any principle in it? He says he did not make his opposition on the ground as to whether it was a free or slave constitution, and he would have you understand that the Republicans made their opposition because it ultimately became a slave constitution. To make proof in favor of himself on this point, he reminds us that he opposed Le-compton before

the vote was taken declaring whether the State was to be free or slave. But he forgets to say that our Republican senator, Trumbull, made a speech against Lecompton even before he did.

Why did he oppose it? Partly, as he declares, because the members of the convention who framed it were not fairly elected by the people; that the people were not allowed to vote unless they had been registered; and that the people of whole counties, in some instances, were not registered. For these reasons he declares the constitution was not an emanation, in any true sense, from the people. He also has an additional objection as to the mode of submitting the constitution back to the people. But bearing on the question of whether the delegates were fairly elected, a speech of his, made something more than twelve months ago from this stand, becomes important. It was made a little while before the election of the delegates who made Lecompton. In that speech he declared there was every reason to hope and believe the election would be fair, and if any one failed to vote it would be his own culpable fault.

I, a few days after, made a sort of answer to that speech. In that answer I made substantially the very argument with which he combated his Lecompton adversaries in the Senate last winter. I pointed to the facts that the peo-

ple could not vote without being registered, and that the time for registering had gone by. I commented on it as wonderful that Judge Douglas could be ignorant of these facts, which every one else in the nation so well knew.

I now pass from popular sovereignty and Le-compton. I may have occasion to refer to one or both.

When he was preparing his plan of campaign, Napoleon-like, in New York, as appears by two speeches I have heard him deliver since his arrival in Illinois, he gave special attention to a speech of mine delivered here on the 16th of June last. He says that he carefully read that speech. He told us that at Chicago a week ago last night, and he repeated it at Bloomington last night. Doubtless he repeated it again to-day, though I did not hear him. In the two first places—Chicago and Bloomington—I heard him; to-day I did not. He said he had carefully examined that speech; when, he did not say; but there is no reasonable doubt it was when he was in New York preparing his plan of campaign. I am glad he did read it carefully. He says it was evidently prepared with great care. I freely admit it was prepared with care. I claim not to be more free from errors than others—perhaps scarcely so much; but I was very careful not to put anything in that speech

as a matter of fact, or make any inferences which did not appear to me to be true and fully warrantable. If I had made any mistake I was willing to be corrected; if I had drawn any inference in regard to Judge Douglas, or any one else, which was not warranted, I was fully prepared to modify it as soon as discovered. I planted myself upon the truth and the truth only, so far as I knew it, or could be brought to know it.

Having made that speech with the most kindly feelings toward Judge Douglas, as manifested therein, I was gratified when I found that he had carefully examined it, and had detected no error of fact, nor any inference against him, nor any misrepresentations, of which he thought fit to complain. In neither of the two speeches I have mentioned, did he make any such complaint. I will thank any one who will inform me that he, in his speech to-day, pointed out anything I had stated, respecting him, as being erroneous. I presume there is no such thing. I have reason to be gratified that the care and caution used in that speech left it so that he, most of all others interested in discovering error, has not been able to point out one thing against him which he could say was wrong. He seizes upon the doctrines he supposes to be included in that speech, and declared that upon them will turn

the issues of the campaign. He then quotes, or attempts to quote, from my speech. I will not say that he wilfully misquotes, but he does fail to quote accurately. His attempt at quoting is from a passage which I believe I can quote accurately from memory. I shall make the quotation now, with some comments upon it, as I have already said, in order that the judge shall be left entirely without excuse for misrepresenting me. I do so now, as I hope, for the last time. I do this in great caution, in order that if he repeats his misrepresentation, it shall be plain to all that he does so wilfully. If, after all, he still persists, I shall be compelled to reconstruct the course I have marked out for myself, and draw upon such humble resources as I have for a new course, better suited to the real exigencies of the case. I set out, in this campaign, with the intention of conducting it strictly as a gentleman, in substance at least, if not in the outside polish. The latter I shall never be, but that which constitutes the inside of a gentleman I hope I understand, and am not less inclined to practise than others. It was my purpose and expectation that this canvass would be conducted upon principle, and with fairness on both sides, and it shall not be my fault if this purpose and expectation shall be given up.

He charges, in substance, that I invite a war

of sections; that I propose all local institutions of the different States shall become consolidated and uniform. What is there in the language of that speech which expresses such purpose or bears such construction? I have again and again said that I would not enter into any of the States to disturb the institution of slavery. Judge Douglas said, at Bloomington, that I used language most able and ingenious for concealing what I really meant; and that while I had protested against entering into the slave States, I nevertheless did mean to go on the banks of the Ohio and throw missiles into Kentucky, to disturb them in their domestic institutions.

I said in that speech, and I meant no more, that the institution of slavery ought to be placed in the very attitude where the framers of this government placed it and left it. I do not understand that the framers of our Constitution left the people in the free States in the attitude of firing bombs or shells into the slave States. I was not using that passage for the purpose for which he infers I did use it. I said:

We are now far advanced into the fifth year since a policy was created for the avowed object and with the confident promise of putting an end to slavery agitation under the operation of that policy that agitation has not only ceased, but has constantly augmented. In my opinion it will not cease till a crisis

shall have been reached and passed. "A house divided against itself cannot stand." I believe that this government cannot endure permanently half slave and half free. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

Now you all see, from that quotation, I did not express my wish on anything. In that passage I indicated no wish or purpose of my own; I simply expressed my expectation. Cannot the judge perceive a distinction between a purpose and an expectation? I have often expressed an expectation to die, but I have never expressed a wish to die. I said at Chicago, and now repeat, that I am quite aware this government has endured half slave and half free for eighty-two years. I understand that little bit of history. I expressed the opinion I did, because I perceived—or thought I perceived—a new set of causes introduced. I did say at Chicago, in my speech there, that I do wish to see the spread of slavery arrested, and to see it placed where the public mind shall rest in the belief that it is in the course of ultimate extinction. I said that because I supposed, when the public mind shall

rest in that belief, we shall have peace on the slavery question. I have believed—and now believe—the public mind did rest in that belief up to the introduction of the Nebraska bill.

Although I have ever been opposed to slavery, so far I rested in the hope and belief that it was in the course of ultimate extinction. For that reason, it had been a minor question with me. I might have been mistaken; but I had believed, and now believe, that the whole public mind, that is, the mind of the great majority, had rested in that belief up to the repeal of the Missouri Compromise. But upon that event, I became convinced that either I had been resting in a delusion, or the institution was being placed on a new basis—a basis for making it perpetual, national, and universal. Subsequent events have greatly confirmed me in that belief. I believe that bill to be the beginning of a conspiracy for that purpose. So believing, I have since then considered that question a paramount one. So believing, I think the public mind will never rest till the power of Congress to restrict the spread of it shall again be acknowledged and exercised on the one hand, or, on the other, all resistance be entirely crushed out. I have expressed that opinion, and I entertain it to-night. It is denied that there is any tendency to the nationalization of slavery in these States.



Mr. Brooks, of South Carolina, in one of his speeches, when they were presenting him canes, silver plate, gold pitchers and the like, for assaulting Senator Sumner, distinctly affirmed his opinion that when this Constitution was formed, it was the belief of no man that slavery would last to the present day.

He said, what I think, that the framers of our Constitution placed the institution of slavery where the public mind rested in the hope that it was in the course of ultimate extinction. But he went on to say that the men of the present age, by their experience, have become wiser than the framers of the Constitution; and the invention of the cotton-gin had made the perpetuity of slavery a necessity in this country.

As another piece of evidence tending to this same point. Quite recently in Virginia, a man—the owner of slaves—made a will providing that after his death certain of his slaves should have their freedom if they should so choose, and go to Liberia, rather than remain in slavery. They chose to be liberated. But the persons to whom they would descend as property claimed them as slaves. A suit was instituted, which finally came to the Supreme Court of Virginia, and was therein decided against the slaves, upon the ground that a negro cannot make a choice—that they had no legal power to choose—could

not perform the condition upon which their freedom depended.

I do not mention this with any purpose of criticizing it, but to connect it with the arguments as affording additional evidence of the change of sentiment upon this question of slavery in the direction of making it perpetual and national. I argue now as I did before, that there is such a tendency, and I am backed not merely by the facts, but by the open confession in the slave States.

And now, as to the judge's inference, that because I wish to see slavery placed in the course of ultimate extinction—placed where our fathers originally placed it—I wish to annihilate the State legislatures—to force cotton to grow upon the tops of the Green Mountains—to freeze ice in Florida—to cut lumber on the broad Illinois prairies—that I am in favor of all these ridiculous and impossible things.

It seems to me it is a complete answer to all this to ask, if, when Congress did have the fashion of restricting slavery from free territory, when courts did have the fashion of deciding that taking a slave into a free country made him free—I say it is a sufficient answer to ask, if any of this ridiculous nonsense about consolidation and uniformity did actually follow? Who heard of any such thing, because of the ordi-

nance of '87? because of the Missouri restriction? because of the numerous court decisions of that character?

Now, as to the Dred Scott decision; for upon that he makes his last point at me. He boldly takes ground in favor of that decision. This is one half the onslaught, and one third of the entire plan of the campaign. I am opposed to that decision in a certain sense, but not in the sense which he puts on it. I say that in so far as it decided in favor of Dred Scott's master, and against Dred Scott and his family, I do not propose to disturb or resist the decision.

I never have proposed to do any such thing. I think that in respect for judicial authority, my humble history would not suffer in comparison with that of Judge Douglas. He would have the citizen conform his vote to that decision; the member of Congress, his; the President, his use of the veto power. He would make it a rule of political action for the people and all the departments of the government. I would not. By resisting it as a political rule, I disturb no right of property, create no disorder, excite no mobs.

When he spoke at Chicago, on Friday evening of last week, he made this same point upon me. On Saturday evening I replied, and reminded him of a Supreme Court decision which he op-

posed for at least several years. Last night, at Bloomington, he took some notice of that reply, but entirely forgot to remember that part of it.

He renews his onslaught upon me, forgetting to remember that I have turned the tables against himself on that very point. I renew the effort to draw his attention to it. I wish to stand erect before the country, as well as Judge Douglas, on this question of judicial authority, and therefore I add something to the authority in favor of my own position. I wish to show that I am sustained by authority, in addition to that heretofore presented. I do not expect to convince the judge. It is part of the plan of his campaign, and he will cling to it with a desperate grip. Even turn it upon him—the sharp point against him, and gaff him through—he will still cling to it till he can invent some new dodge to take the place of it.

In public speaking it is tedious reading from documents, but I must beg to indulge the practice to a limited extent. I shall read from a letter written by Mr. Jefferson in 1820, and now to be found in the seventh volume of his correspondence, at page 177. It seems he had been presented by a gentleman of the name of Jarvis with a book, or essay, or periodical, called the “Republican,” and he was writing in acknowledgment of the present, and noting some of its

contents. After expressing the hope that the work will produce a favorable effect upon the minds of the young, he proceeds to say:

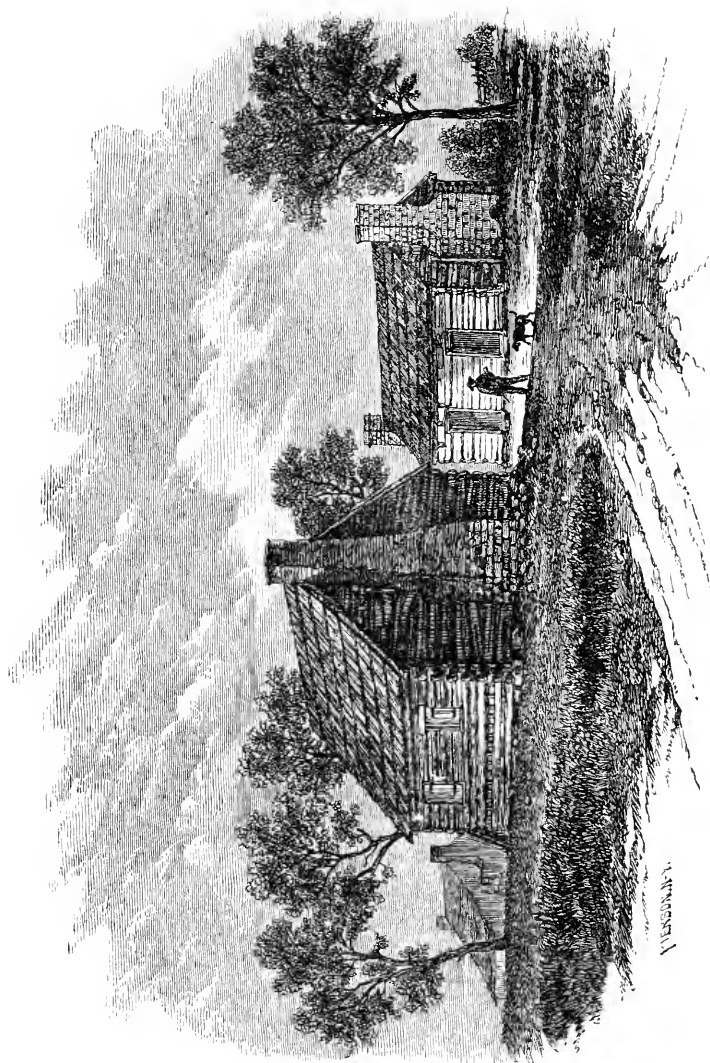
That it will have this tendency may be expected, and for that reason I feel an urgency to note what I deem an error in it, the more requiring notice as your opinion is strengthened by that of many others. You seem, in pages 84 and 148, to consider the judges as the ultimate arbiters of all constitutional questions—a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy. Our judges are as honest as other men, and not more so. They have, with others, the same passions for party, for power, and the privilege of their corps. Their maxim is, "*Boni iudicis est ampliare jurisdictionem*"; and their power is the more dangerous as they are in office for life, and not responsible, as the other functionaries are, to the elective control. The Constitution has erected no such single tribunal, knowing that, to whatever hands confided, with the corruptions of time and party, its members would become despots. It has more wisely made all the departments co-equal and co-sovereign within themselves.

Thus we see the power claimed for the Supreme Court by Judge Douglas, Mr. Jefferson holds, would reduce us to the despotism of an oligarchy.

Now, I have said no more than this—in fact,

never quite so much as this—at least I am sustained by Mr. Jefferson.

Let us go a little further. You remember we once had a national bank. Some one owed the bank a debt; he was sued and sought to avoid payment, on the ground that the bank was unconstitutional. This case went to the Supreme Court, and therein it was decided that the bank was constitutional. The whole Democratic party revolted against that decision. General Jackson himself asserted that he, as President, would not be bound to hold a national bank to be constitutional, even though the court had decided it to be so. He fell in precisely with the view of Mr. Jefferson, and acted upon it under his official oath, in vetoing a charter for a national bank. The declaration that Congress does not possess this constitutional power to charter a bank, has gone into the Democratic platform, at their national conventions, and was brought forward and reaffirmed in their last convention at Cincinnati. They have contended for that declaration, in the very teeth of the Supreme Court, for more than a quarter of a century. In fact, they have reduced the decision to an absolute nullity. That decision, I repeat, is repudiated in the Cincinnati platform; and still, as if to show that effrontery can go no farther, Judge Douglas vaunts, in the very



THE FIRST RESIDENCE OF ANDREW JACKSON.

speeches in which he denounces me for opposing the Dred Scott decision, that he stands on the Cincinnati platform.

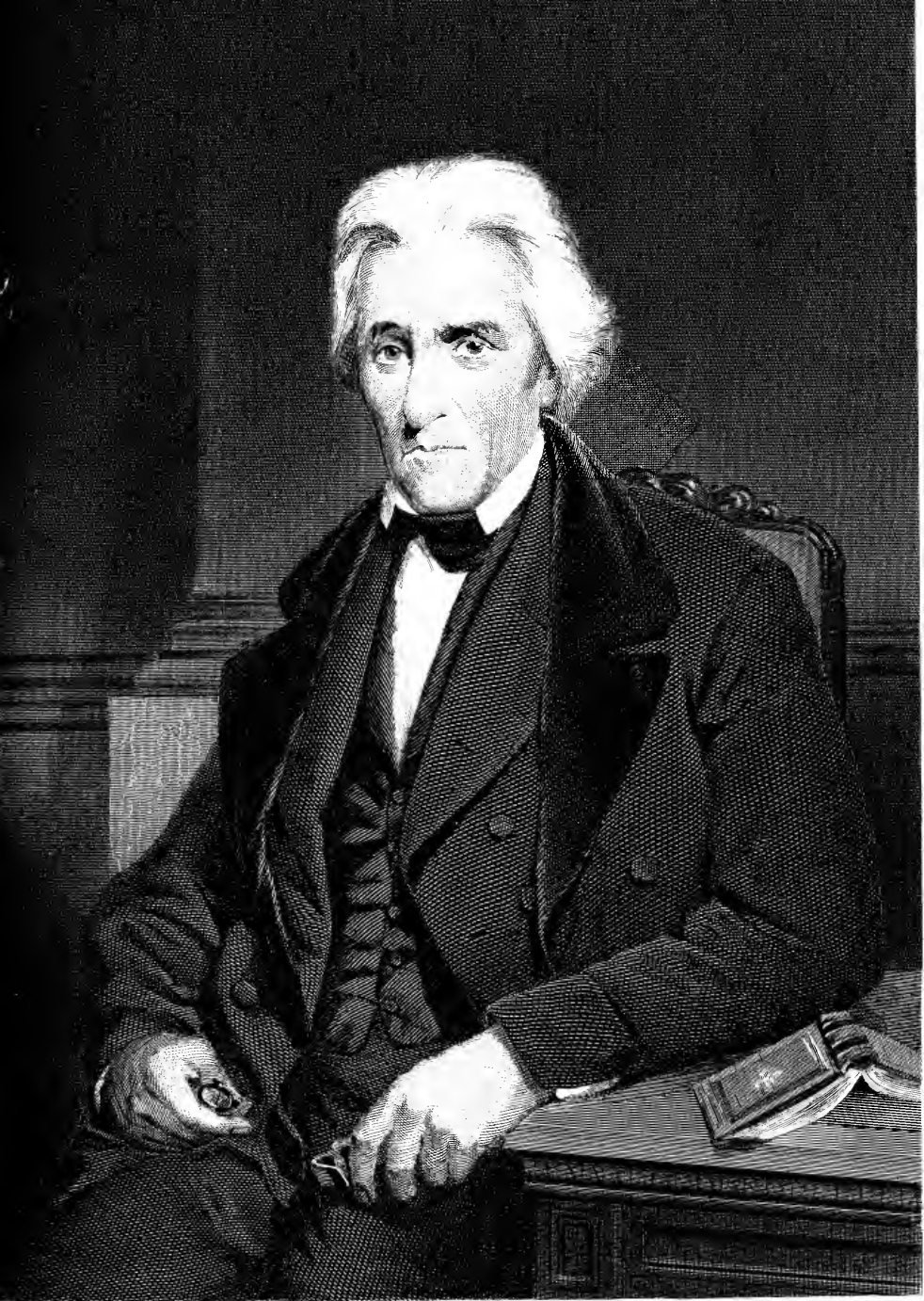
Now, I wish to know what the judge can charge upon me, with respect to decisions of the Supreme Court, which does not lie in all its length, breadth, and proportions at his own door. The plain truth is simply this: Judge Douglas is for Supreme Court decisions when he likes, and against them when he does not like them. He is for the Dred Scott decision because it tends to nationalize slavery—because it is part of the original combination for that object. It so happens, singularly enough, that I never stood opposed to a decision of the Supreme Court till this. On the contrary, I have no recollection that he was ever particularly in favor of one till this. He never was in favor of any, nor opposed to any, till the present one, which helps to nationalize slavery.

Free men of Sangamon, free men of Illinois, free men everywhere, judge ye between him and me upon this issue.

He says this Dred Scott case is a very small matter at most; that it has no practical effect; that at best, or rather, I suppose, at worst, it is but an abstraction. I submit that the proposition that the thing which determines whether a man is free or a slave is rather concrete than

abstract. I think you would conclude that it was if your liberty depended upon it, and so would Judge Douglas if his liberty depended upon it. But suppose it was on the question of spreading slavery over the new Territories that he considers it as being merely an abstract matter, and one of no practical importance. How has the planting of slavery in new countries always been effected? It has now been decided that slavery cannot be kept out of our new Territories by any legal means. In what do our new Territories now differ in this respect from the old colonies when slavery was first planted within them? It was planted as Mr. Clay once declared, and as history proves true, by individual men in spite of the wishes of the people; the mother government refusing to prohibit it, and withholding from the people of the colonies the authority to prohibit it for themselves. Mr. Clay says this was one of the great and just causes of complaint against Great Britain by the colonies, and the best apology we can now make for having the institution amongst us. In that precise condition our Nebraska politicians have at last succeeded in placing our own new Territories; the government will not prohibit slavery within them, nor allow the people to prohibit it.

I defy any man to find any difference between the policy which originally planted slavery in



Andrew Jackson



these colonies and that policy which now prevails in our new Territories. If it does not go into them, it is only because no individual wishes it to go. The judge indulged himself doubtless, to-day, with the question as to what I am going to do with or about the Dred Scott decision. Well, judge, will you please tell me what you did about the bank decision? Will you not graciously allow us to do with the Dred Scott decision precisely as you did with the bank decision? You succeeded in breaking down the moral effect of that decision; did you find it necessary to amend the Constitution? or to set up a court of negroes in order to do it?

There is one other point. Judge Douglas has a very affectionate leaning toward the Americans and Old Whigs.

Last evening, in a sort of weeping tone, he described to us a death-bed scene. He had been called to the side of Mr. Clay, in his last moments, in order that the genius of "popular sovereignty" might duly descend from the dying man and settle upon him, the living and most worthy successor. He could do no less than promise that he would devote the remainder of his life to "popular sovereignty"; and then the great statesman departs in peace. By this part of the "plan of the campaign," the judge has evidently promised himself that tears shall be

drawn down the cheeks of all Old Whigs, as large as half-grown apples.

Mr. Webster, too, was mentioned; but it did not quite come to a death-bed scene, as to him. It would be amusing, if it were not disgusting, to see how quick these compromise-breakers administer on the political effects of their dead adversaries, trumping up claims never before heard of, and dividing the assets among themselves. If I should be found dead to-morrow morning, nothing but my insignificance could prevent a speech being made on my authority, before the end of next week. It so happens that in that "popular sovereignty" with which Mr. Clay was identified, the Missouri Compromise was expressly reserved; and it was a little singular if Mr. Clay cast his mantle upon Judge Douglas on purpose to have that compromise repealed.

Again, the judge did not keep faith with Mr. Clay when he first brought in his Nebraska bill. He left the Missouri Compromise unrepealed, and in his report accompanying the bill, he told the world he did it on purpose. The manes of Mr. Clay must have been in great agony, till thirty days later, when "popular sovereignty" stood forth in all its glory.

One more thing. Last night Judge Douglas tormented himself with horrors about my dis-



position to make negroes perfectly equal with white men in social and political relations. He did not stop to show that I have said any such thing, or that it legitimately follows from anything I have said, but he rushes on with his assertions. I adhere to the Declaration of Independence. If Judge Douglas and his friends are not willing to stand by it, let them come up and amend it. Let them make it read that all men are created equal, except negroes. Let us have it decided whether the Declaration of Independence, in this blessed year of 1858, shall be thus amended. In his construction of the Declaration last year, he said it only meant that Americans in America were equal to Englishmen in England. Then, when I pointed out to him that by that rule he excludes the Germans, the Irish, the Portuguese, and all the other people who have come amongst us since the Revolution, he reconstructs his construction. In his last speech he tells us it meant Europeans.

I press him a little further, and ask if it meant to include the Russians in Asia? or does he mean to exclude the vast population from the principles of our Declaration of Independence? I expect ere long he will introduce another amendment to his definition. He is not at all particular. He is satisfied with anything which does not endanger the nationalizing of negro

slavery. It may draw white men down, but it must not lift negroes up. Who shall say, "I am the superior, and you are the inferior?"

My declarations upon this subject of negro slavery may be misrepresented, but cannot be misunderstood. I have said that I do not understand the Declaration to mean that all men were created equal in all respects. They are not our equal in color; but I suppose that it does mean to declare that all men are equal in some respects; they are equal in their right to "life, liberty, and the pursuit of happiness." Certainly the negro is not our equal in color—perhaps not in many other respects; still, in the right to put into his mouth the bread that his own hands have earned, he is the equal of every other man, white or black. In pointing out that more has been given you, you cannot be justified in taking away the little which has been given him. All I ask for the negro is that if you do not like him, let him alone. If God gave him but little, that little let him enjoy.

When our government was established, we had the institution of slavery among us. We were in a certain sense compelled to tolerate its existence. It was a sort of necessity. We had gone through our struggle, and secured our own independence. The framers of the Constitution found the institution of slavery amongst their

other institutions at the time. They found that by an effort to eradicate it, they might lose much of what they had already gained. They were obliged to bow to the necessity. They gave power to Congress to abolish the slave-trade at the end of twenty years. They also prohibited slavery in the Territories where it did not exist. They did what they could and yielded to necessity for the rest. I also yield to all which follows from that necessity. What I would most desire would be the separation of the white and black races.

One more point on this Springfield speech which Judge Douglas says he has read so carefully. I expressed my belief in the existence of a conspiracy to perpetuate and nationalize slavery. I did not profess to know it, nor do I now. I showed the part Judge Douglas had played in the string of facts, constituting to my mind the proof of that conspiracy. I showed the parts played by others. I charged that the people had been deceived in carrying the last presidential election, by the impression that the people of the Territories might exclude slavery if they chose, when it was known in advance by the conspirators, that the court was to decide that neither Congress nor the people could so exclude slavery. These charges are more distinctly made than anything else in the speech.

Judge Douglas has carefully read and re-read that speech. He has not, so far as I know, contradicted those charges. In the two speeches which I heard he certainly did not. On his own tacit admission I renew that charge. I charge him with having been a party to that conspiracy, and to that deception, for the sole purpose of nationalizing slavery.

*LETTER TO JOHN MATHERS

SPRINGFIELD, July 20, 1858.

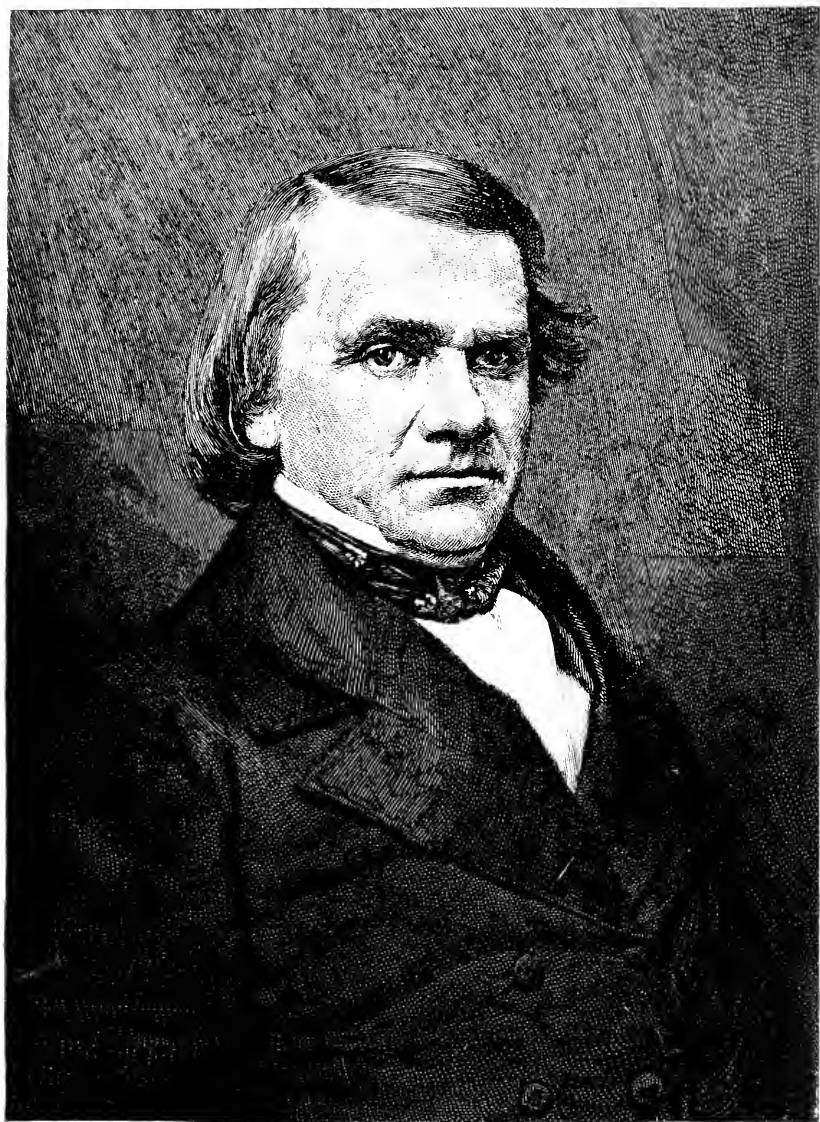
My dear Sir: Your kind and interesting letter of the 19th was duly received. Your suggestions as to placing one's self on the offensive rather than the *defensive* are certainly correct. That is a point which I shall not disregard. I spoke here on Saturday night. The speech, not very well reported, appears in the State Journal of this morning. You doubtless will see it; and I hope that you will perceive in it, that I am already improving. I would mail you a copy now, but have not one at hand. I thank you for your letter and shall be pleased to hear from you again.

Yours very truly,

A. LINCOLN.

Stephen A. Douglas

*Wood Engraving from a Daguerreotype taken after
his Debates with Lincoln.*



CHALLENGE TO THE JOINT DEBATES, July 24,
1858

Mr. Lincoln to Mr. Douglas.

CHICAGO, ILLINOIS, July 24, 1858.

MY DEAR SIR: Will it be agreeable to you to make an arrangement for you and myself to divide time, and address the same audiences the present canvass? Mr. Judd, who will hand you this, is authorized to receive your answer; and, if agreeable to you, to enter into the terms of such arrangement. Your obedient servant,

A. LINCOLN.

Mr. Douglas to Mr. Lincoln.

CHICAGO, July 24, 1858.

Dear Sir: Your note of this date, in which you inquire if it would be agreeable to me to make an arrangement to divide the time and address the same audiences during the present canvass, was handed me by Mr. Judd. Recent events have interposed difficulties in the way of such an arrangement.

I went to Springfield last week for the pur-

pose of conferring with the Democratic State Central Committee upon the mode of conducting the canvass, and with them, and under their advice, made a list of appointments covering the entire period until late in October. The people of the several localities have been notified of the times and places of the meetings. Those appointments have all been made for Democratic meetings, and arrangements have been made by which the Democratic candidates for Congress, for the legislature, and other offices will be present and address the people. It is evident, therefore, that these various candidates, in connection with myself, will occupy the whole time of the day and evening, and leave no opportunity for other speeches.

Besides, there is another consideration which should be kept in mind. It has been suggested recently that an arrangement had been made to bring out a third candidate for the United States Senate, who, with yourself, should canvass the State in opposition to me, with no other purpose than to insure my defeat, by dividing the Democratic party for your benefit. If I should make this arrangement with you, it is more than probable that this other candidate, who has a common object with you, would desire to become a party to it, and claim the right to speak from the same stand; so that he and you in concert might be

able to take the opening and closing speech in every case.

I cannot refrain from expressing my surprise, if it was your original intention to invite such an arrangement, that you should have waited until after I had made my appointments, inasmuch as we were both here in Chicago together for several days after my arrival, and again at Bloomington, Atlanta, Lincoln, and Springfield, where it was well known I went for the purpose of consulting with the State Central Committee, and agreeing upon the plan of the campaign.

While under these circumstances I do not feel at liberty to make any arrangements which would deprive the Democratic candidates for Congress, State offices, and the legislature, from participating in the discussion at the various meetings designated by the Democratic State Central Committee, I will, in order to accommodate you as far as it is in my power to do so, take the responsibility of making an arrangement with you for a discussion between us at one prominent point in each congressional district in the State, except the second and sixth districts, where we have both spoken, and in each of which cases you had the concluding speech. If agreeable to you, I will indicate the following places as those most suitable in the several congressional districts at which we should speak, to-

wit: Freeport, Ottawa, Galesburg, Quincy, Alton, Jonesboro, and Charleston. I will confer with you at the earliest convenient opportunity in regard to the mode of conducting the debate, the times of meeting at the several places, subject to the condition that where appointments have already been made by the Democratic State Central Committee at any of those places, I must insist upon you meeting me at the time specified. Very respectfully, your most obedient servant,

S. A. DOUGLAS.

*LETTER TO JOSEPH GILLESPIE

SPRINGFIELD, July 25, 1858.

My dear Sir: Your doleful letter of the 18th, was received on my return from Chicago last night. I do hope you are worse scared than hurt, though you ought to know best. We must not lose the district. We must make a job of it, and save it. Lay hold of the proper agencies, and secure all the Americans you can, at once. I do hope, on closer inspection, you will find they are not half gone. Make a little test. Run down one of the poll-books of the Edwardsville precinct, and take the first hundred known American names. Then quietly ascertain how many of them are actually going for Douglas. I think you will find less than fifty. But even if you find fifty, make sure of the other fifty,—

that is, make sure of all you can, at all events. We will set other agencies to work which shall compensate for the loss of a good many Americans. Don't fail to check the stampede at once. Trumbull, I think, will be with you before long.

There is much he cannot do, and *some* he can. I have reason to hope there will be other help of an appropriate kind. Write me again.

Yours as ever, A. LINCOLN.

PRELIMINARY CORRESPONDENCE TO THE JOINT
DEBATES, July 29 to 31, 1858

Mr. Lincoln to Mr. Douglas.

SPRINGFIELD, July 29, 1858.

Dear Sir: Yours of the 24th in relation to an arrangement to divide time and address the same audiences is received; and in apology for not sooner replying, allow me to say that when I sat by you at dinner yesterday I was not aware that you had answered my note, nor certainly that my own had been presented to you. An hour after I saw a copy of your answer in the Chicago "Times," and reaching home, I found the original awaiting me. Protesting that your insinuations of attempted unfairness on my part are unjust, and with the hope that you did not very considerably make them, I proceed to reply. To your statement that "It has been

suggested recently that an arrangement had been made to bring out a third candidate for the United States Senate, who, with yourself, should canvass the State in opposition to me," etc., I can only say that such suggestion must have been made by yourself, for certainly none such has been made by or to me, or otherwise, to my knowledge. Surely you did not deliberately conclude, as you insinuate, that I was expecting to draw you into an arrangement of terms, to be agreed on by yourself, by which a third candidate and myself "in concert might be able to take the opening and closing speech in every case."

As to your surprise that I did not sooner make the proposal to divide time with you, I can only say I made it as soon as I resolved to make it. I did not know but that such proposal would come from you; I waited respectfully to see. It may have been well known to you that you went to Springfield for the purpose of agreeing on the plan of campaign; but it was not so known to me. When your appointments were announced in the papers, extending only to the 21st of August, I for the first time considered it certain that you would make no proposal to me, and then resolved that, if my friends concurred, I would make one to you. As soon thereafter as I could see and consult with friends satisfactorily, I did

make the proposal. It did not occur to me that the proposed arrangement could derange your plans after the latest of your appointments already made. After that, there was before the election largely over two months of clear time.

For you to say that we have already spoken at Chicago and Springfield, and that on both occasions I had the concluding speech, is hardly a fair statement. The truth rather is this: At Chicago, July 9, you made a carefully prepared conclusion on my speech of June 16. Twenty-four hours after, I made a hasty conclusion on yours of the 9th. You had six days to prepare, and concluded on me again at Bloomington on the 16th. Twenty-four hours after, I concluded again on you at Springfield. In the mean time, you had made another conclusion on me at Springfield which I did not hear, and of the contents of which I knew nothing when I spoke; so that your speech made in daylight, and mine at night, of the 17th, at Springfield, were both made in perfect independence of each other. The dates of making all these speeches will show, I think, that in the matter of time for preparation the advantage has all been on your side, and that none of the external circumstances have stood to my advantage.

I agree to an arrangement for us to speak at the seven places you have named, and at your

own times, provided you name the times at once, so that I, as well as you, can have to myself the time not covered by the arrangement. As to the other details, I wish perfect reciprocity, and no more. I wish as much time as you, and that conclusions shall alternate. That is all. Your obedient servant,

A. LINCOLN.

P. S. As matters now stand, I shall be at no more of your exclusive meetings; and for about a week from to-day a letter from you will reach me at Springfield.

A. L.

Mr. Douglas to Mr. Lincoln.

BEMENT, PIATT CO., ILL., July 30, 1858.

Dear Sir: Your letter dated yesterday, accepting my proposition for a joint discussion at one prominent point in each congressional district, as stated in my previous letter, was received this morning.

The times and places designated are as follows:

Ottawa, La Salle County.....	August	21,	1858.
Freeport, Stephenson County..	"	27,	"
Jonesboro, Union County.....	September	15,	"
Charleston, Coles County.....	"	18,	"
Galesburg, Knox County.....	October	7,	"
Quincy, Adams County.....	"	13,	"
Alton, Madison County.....	"	15,	"

I agree to your suggestion that we shall alternately open and close the discussion. I will speak at Ottawa one hour; you can reply, occupying an hour and a half, and I will then follow for half an hour. At Freeport, you shall open the discussion and speak one hour; I will follow for an hour and a half, and you can then reply for half an hour. We will alternate in like manner in each successive place. Very respectfully, your obedient servant,

S. A. DOUGLAS.

Mr. Lincoln to Mr. Douglas.

SPRINGFIELD, July 31, 1858.

Dear Sir: Yours of yesterday, naming places, times, and terms for joint discussions between us, was received this morning. Although by the terms, as you propose, you take four openings and closes to my three, I accede, and thus close the arrangement. I direct this to you at Hillsboro, and shall try to have both your letter and this appear in the "Journal" and "Register" of Monday morning.

Your obedient servant,

A. LINCOLN.

LETTER TO HENRY ASBURY

SPRINGFIELD, July 31, 1858.

My dear Sir: Yours of the 28th is received. The points you propose to press upon Douglas

he will be very hard to get up to, but I think you labor under a mistake when you say no one cares how he answers. This implies that it is equal with him whether he is injured here or at the South. That is a mistake. He cares nothing for the South; he knows he is already dead there. He only leans Southward more to keep the Buchanan party from growing in Illinois. You shall have hard work to get him directly to the point whether a territorial legislature has or has not the power to exclude slavery. But if you succeed in bringing him to it—though he will be compelled to say it possesses no such power—he will instantly take ground that slavery cannot actually exist in the Territories unless the people desire it, and so give it protection by territorial legislation. If this offends the South, he will let it offend them, as at all events he means to hold on to his chances in Illinois. You will soon learn by the papers that both the judge and myself are to be in Quincy on the 13th of October, when and where I expect the pleasure of seeing you.

Yours very truly, A. LINCOLN.

*LETTER TO B. C. COOK

SPRINGFIELD, August 2, 1858.

My dear Sir: I have a letter from a very true friend and intelligent man insisting that there

is a plan on foot in La Salle and Bureau to run Douglas republicans for Congress and for the Legislature in those counties, if they can only get the encouragement of our folks nominating pretty extreme abolitionists. It is thought they will do nothing if our folks nominate men who are not very obnoxious to the charge of abolitionism. Please have your eye upon this. Signs are looking pretty fair. Yours very truly,

A. LINCOLN.

*LETTER TO J. M. PALMER

SPRINGFIELD, August 5, 1858.

Dear Sir: Since we parted last evening no new thought has occurred to [me] on the subject of which we talked most yesterday.

I have concluded, however, to speak at your town on Tuesday, August 31st, and have promised to have it so appear in the papers of tomorrow. Judge Trumbull has not yet reached here.

Yours as ever,

A. LINCOLN.

*LETTER TO ALEXANDER SYMPSON

SPRINGFIELD, August 11, 1858.

Dear Sir: Yours of the 6th received. If life and health continue I shall pretty likely be at Augusta on the 25th. Things look reasonably well. Will tell you more fully when I see you.

Yours truly,

A. LINCOLN.

FIRST JOINT DEBATE, AT OTTAWA, ILLINOIS,
August 21, 1858¹

Mr. Douglas's Opening Speech.

LADIES AND GENTLEMEN: I appear before you to-day for the purpose of discussing the leading political topics which now agitate the public mind. By an arrangement between Mr. Lincoln and myself, we are present here to-day for the purpose of having a joint discussion, as the representatives of the two great political parties of the State and Union, upon the principles in issue between those parties; and this vast concourse of people shows

¹The Lincoln-Douglas debates created an almost unparalleled furore throughout the whole country. In Illinois the debates were attended by immense crowds, many of the people coming for miles to listen patiently to three hour speeches. The eye of the nation focused on the State of Illinois, which was divided into opposing halves, the northern section against the southern section for slavery. Each orator endeavored to force the other into admissions which would ruin his chances for Senatorship in these antagonistic sections of Illinois. In the second debate Lincoln put questions to Douglas that if answered to please northern Illinois must offend the South. Lincoln's friends warned him that he would lose the Senatorship if he so questioned his rival, to which he replied: "Gentlemen, I am killing large game; if Douglas answers he can never be President and the battle of 1860 is worth a hundred of this."

the deep feeling which pervades the public mind in regard to the questions dividing us.

Prior to 1854 this country was divided into two great political parties, known as the Whig and Democratic parties. Both were national and patriotic, advocating principles that were universal in their application. An old-line Whig could proclaim his principles in Louisiana and Massachusetts alike. Whig principles had no boundary sectional line—they were not limited by the Ohio River, nor by the Potomac, nor by the line of the free and slave States, but applied and were proclaimed wherever the Constitution ruled or the American flag waved over the American soil. So it was, and so it is with the great Democratic party, which, from the days of Jefferson until this period, has proven itself to be the historic party of this nation. While the Whig and Democratic parties differed in regard to a bank, the tariff, distribution, the specie circular, and the subtreasury, they agreed on the great slavery question which now agitates the Union. I say that the Whig party and the Democratic party agreed on the slavery question, while they differed on those matters of expediency to which I have referred. The Whig party and the Democratic party jointly adopted the compromise measures of 1850 as the basis of a proper and just solution of

the slavery question in all its forms. Clay was the great leader, with Webster on his right and Cass on his left, and sustained by the patriots in the Whig and Democratic ranks who had devised and enacted the compromise measures of 1850.

In 1851 the Whig party and the Democratic party united in Illinois in adopting resolutions indorsing and approving the principles of the compromise measures of 1850, as the proper adjustment of that question. In 1852, when the Whig party assembled in convention at Baltimore for the purpose of nominating a candidate for the presidency, the first thing it did was to declare the compromise measures of 1850, in substance and in principle, a suitable adjustment of that question. [Here the speaker was interrupted by loud and long-continued applause.] My friends, silence will be more acceptable to me in the discussion of these questions than applause. I desire to address myself to your judgment, your understanding, and your consciences, and not to your passions or your enthusiasm. When the Democratic convention assembled in Baltimore in the same year, for the purpose of nominating a Democratic candidate for the presidency, it also adopted the compromise measures of 1850 as the basis of Democratic action. Thus you see that up to 1853-54, the

Whig party and the Democratic party both stood on the same platform with regard to the slavery question. That platform was the right of the people of each State and each Territory to decide their local and domestic institutions for themselves, subject only to the Federal Constitution.

During the session of Congress of 1853-54, I introduced into the Senate of the United States a bill to organize the Territories of Kansas and Nebraska on that principle which had been adopted in the compromise measures of 1850, approved by the Whig party and the Democratic party in Illinois in 1851, and indorsed by the Whig party and the Democratic party in national convention in 1852. In order that there might be no misunderstanding in relation to the principle involved in the Kansas and Nebraska bill, I put forth the true intent and meaning of the act in these words: "It is the true intent and meaning of this act not to legislate slavery into any State or Territory or to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Federal Constitution." Thus you see that up to 1854, when the Kansas and Nebraska bill was brought into Congress for the purpose of carrying out the principles which both parties had

up to that time indorsed and approved, there had been no division in this country in regard to that principle except the opposition of the Abolitionists. In the House of Representatives of the Illinois legislature, upon a resolution asserting that principle, every Whig and every Democrat in the House voted in the affirmative, and only four men voted against it, and those four were old-line Abolitionists.

In 1854 Mr. Abraham Lincoln and Mr. Lyman Trumbull entered into an arrangement, one with the other, and each with his respective friends, to dissolve the Old Whig party on the one hand, and to dissolve the old Democratic party on the other, and to connect the members of both into an Abolition party, under the name and disguise of a Republican party. The terms of that arrangement between Lincoln and Trumbull have been published by Lincoln's special friend, James H. Matheny, Esq., and they were that Lincoln should have General Shields's place in the United States Senate, which was then about to become vacant, and that Trumbull should have my seat when my term expired. Lincoln went to work to Abolitionize the Old Whig party all over the State, pretending that he was then as good a Whig as ever; and Trumbull went to work in his part of the State preaching Abolitionism in its milder and lighter form,

and trying to Abolitionize the Democratic party, and bring old Democrats handcuffed and bound hand and foot into the Abolition camp. In pursuance of the arrangement, the parties met at Springfield in October, 1854, and proclaimed their new platform. Lincoln was to bring into the Abolition camp the old-line Whigs, and transfer them over to Giddings, Chase, Fred Douglass, and Parson Lovejoy, who were ready to receive them and christen them in their new faith.

They laid down on that occasion a platform for their new Republican party, which was thus to be constructed. I have the resolutions of the State convention then held, which was the first mass State convention ever held in Illinois by the Black Republican party, and I now hold them in my hands and will read a part of them, and cause the others to be printed. Here are the most important and material resolutions of this Abolition platform:

1. *Resolved*, That we believe this truth to be self-evident, that when parties become subversive of the ends for which they are established, or incapable of restoring the government to the true principles of the Constitution, it is the right and duty of the people to dissolve the political bands by which they may have been connected therewith, and to organize new parties upon such principles and with such views as the

circumstances and the exigencies of the nation may demand.

2. *Resolved*, That the times imperatively demand the reorganization of parties, and, repudiating all previous party attachments, names and predilections, we unite ourselves together in defense of the liberty and Constitution of the country, and will hereafter cooperate as the Republican party, pledged to the accomplishment of the following purposes: To bring the administration of the government back to the control of first principles; to restore Nebraska and Kansas to the position of free Territories; that, as the Constitution of the United States vests in the States, and not in Congress, the power to legislate for the extradition of fugitives from labor, to repeal and entirely abrogate the fugitive-slave law; to restrict slavery to those States in which it exists; to prohibit the admission of any more slave States into the Union; to abolish slavery in the District of Columbia; to exclude slavery from all the Territories over which the general government has exclusive jurisdiction; and to resist the acquirement of any more Territories unless the practice of slavery therein forever shall have been prohibited.

3. *Resolved*, That in furtherance of these principles we will use such constitutional and lawful means as shall seem best adapted to their accomplishment, and that we will support no man for office, under the general or State government, who is not positively and fully committed to the support of these principles, and whose personal character and conduct is

not a guaranty that he is reliable, and who shall not have abjured old party allegiance and ties.

Now, gentlemen, your Black Republicans have cheered every one of those propositions, and yet I venture to say that you cannot get Mr. Lincoln to come out and say that he is now in favor of each one of them. That these propositions, one and all, constitute the platform of the Black Republican party of this day, I have no doubt; and when you were not aware for what purpose I was reading them, your Black Republicans cheered them as good Black Republican doctrines. My object in reading these resolutions was to put the question to Abraham Lincoln this day, whether he now stands and will stand by each article in that creed, and carry it out. I desire to know whether Mr. Lincoln to-day stands as he did in 1854, in favor of the unconditional repeal of the fugitive-slave law. I desire him to answer whether he stands pledged to-day, as he did in 1854, against the admission of any more slave States into the Union, even if the people want them. I want to know whether he stands pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make. I want to know whether he stands to-day pledged to the abolition of slavery in the District of Columbia. I desire him to answer

whether he stands pledged to the prohibition of the slave-trade between the different States. I desire to know whether he stands pledged to prohibit slavery in all the Territories of the United States, North as well as South of the Missouri Compromise line. I desire him to answer whether he is opposed to the acquisition of any more territory unless slavery is prohibited therein. I want his answer to these questions. Your affirmative cheers in favor of this Abolition platform are not satisfactory. I ask Abraham Lincoln to answer these questions, in order that when I trot him down to lower Egypt, I may put the same questions to him. My principles are the same everywhere. I can proclaim them alike in the North, the South, the East, and the West. My principles will apply wherever the Constitution prevails and the American flag waves. I desire to know whether Mr. Lincoln's principles will bear transplanting from Ottawa to Jonesboro? I put these questions to him to-day distinctly, and ask an answer. I have a right to an answer, for I quote from the platform of the Republican party, made by himself and others at the time that party was formed, and the bargain made by Lincoln to dissolve and kill the Old Whig party, and transfer its members, bound hand and foot, to the Abolition party, under the direction of Giddings and Fred

Douglass. In the remarks I have made on this platform, and the position of Mr. Lincoln upon it, I mean nothing personally disrespectful or unkind to that gentleman. I have known him for nearly twenty-five years. There were many points of sympathy between us when we first got acquainted. We were both comparatively boys, and both struggling with poverty in a strange land. I was a school-teacher in the town of Winchester, and he a flourishing grocery-keeper in the town of Salem. He was more successful in his occupation than I was in mine, and hence more fortunate in this world's goods. Lincoln is one of those peculiar men who perform with admirable skill everything which they undertake. I made as good a school-teacher as I could, and when a cabinet-maker I made a good bedstead and tables, although my old boss said I succeeded better with bureaus and secretaries than with anything else; but I believe that Lincoln was always more successful in business than I, for his business enabled him to get into the legislature. I met him there, however, and had sympathy with him, because of the up-hill struggle we both had in life. He was then just as good at telling an anecdote as now. He could beat any of the boys wrestling, or running a foot-race, in pitching quoits or tossing a copper; could ruin more liquor than all the boys of the

town together, and the dignity and impartiality with which he presided at a horse-race or fist-fight excited the admiration and won the praise of everybody that was present and participated. I sympathized with him because he was struggling with difficulties, and so was I. Mr. Lincoln served with me in the legislature in 1836, when we both retired, and he subsided, or became submerged, and he was lost sight of as a public man for some years. In 1846, when Wilmot introduced his celebrated proviso, and the Abolition tornado swept over the country, Lincoln again turned up as a member of Congress from the Sangamon district. I was then in the Senate of the United States, and was glad to welcome my old friend and companion. Whilst in Congress, he distinguished himself by his opposition to the Mexican War, taking the side of the common enemy against his own country; and when he returned home he found that the indignation of the people followed him everywhere, and he was again submerged or obliged to retire into private life, forgotten by his former friends. He came up again in 1854, just in time to make this Abolition or Black Republican platform, in company with Giddings, Lovejoy, Chase, and Fred Douglass, for the Republican party to stand upon. Trumbull, too, was one of our own

contemporaries. He was born and raised in old Connecticut, was bred a Federalist, but removing to Georgia, turned Nullifier when nullification was popular, and as soon as he disposed of his clocks and wound up his business, migrated to Illinois, turned politician and lawyer here, and made his appearance in 1841 as a member of the legislature. He became noted as the author of the scheme to repudiate a large portion of the State debt of Illinois, which, if successful, would have brought infamy and disgrace upon the fair escutcheon of our glorious State. The odium attached to that measure consigned him to oblivion for a time. I helped to do it. I walked into a public meeting in the hall of the House of Representatives, and replied to his repudiating speeches, and resolutions were carried over his head denouncing repudiation, and asserting the moral and legal obligation of Illinois to pay every dollar of the debt she owed and every bond that bore her seal. Trumbull's malignity has followed me since I thus defeated his infamous scheme.

These two men having formed this combination to Abolitionize the Old Whig party and the old Democratic party, and put themselves into the Senate of the United States, in pursuance of their bargain, are now carrying out that arrangement. Matheny states that Trumbull

broke faith; that the bargain was that Lincoln should be the senator in Shields's place, and Trumbull was to wait for mine; and the story goes that Trumbull cheated Lincoln, having control of four or five Abolitionized Democrats who were holding over in the Senate; he would not let them vote for Lincoln, which obliged the rest of the Abolitionists to support him in order to secure an Abolition senator. There are a number of authorities for the truth of this besides Matheny, and I suppose that even Mr. Lincoln will not deny it.

Mr. Lincoln demands that he shall have the place intended for Trumbull, as Trumbull cheated him and got his, and Trumbull is stumping the State traducing me for the purpose of securing the position for Lincoln, in order to quiet him. It was in consequence of this arrangement that the Republican convention was impaneled to instruct for Lincoln and nobody else, and it was on this account that they passed resolutions that he was their first, their last, and their only choice. Archy Williams was nowhere, Browning was nobody, Wentworth was not to be considered; they had no man in the Republican party for the place except Lincoln, for the reason that he demanded that they should carry out the arrangement.

Having formed this new party for the benefit

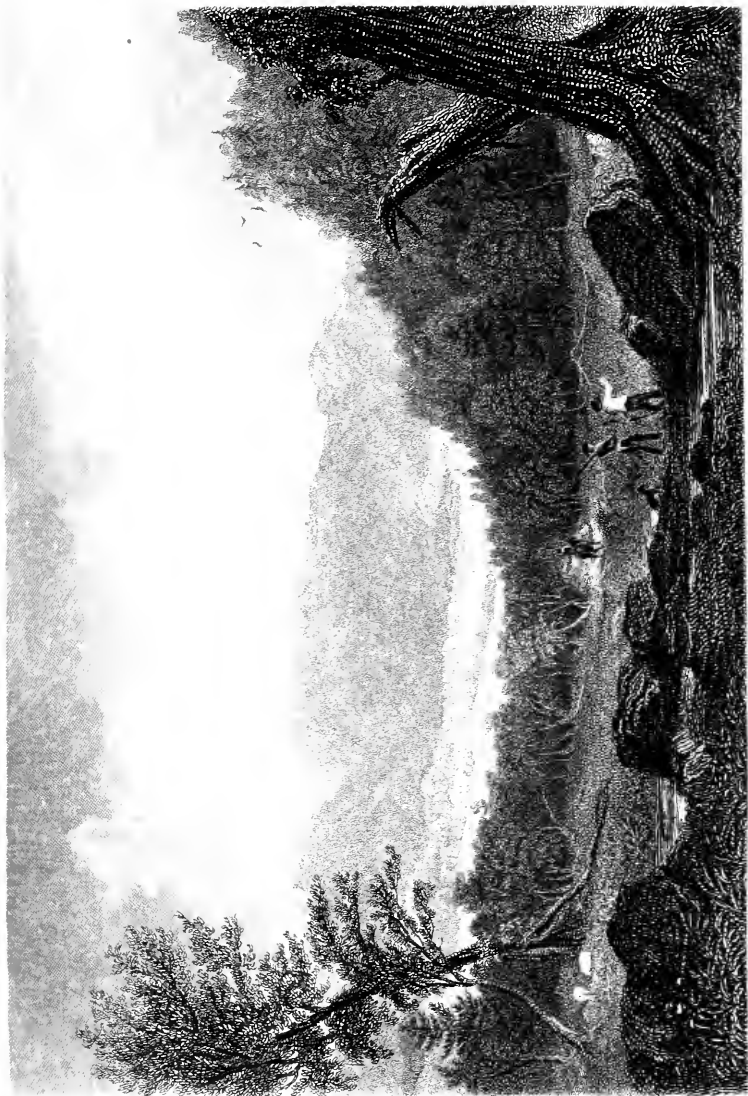
of deserters from Whiggery and deserters from Democracy, and having laid down the Abolition platform which I have read, Lincoln now takes his stand and proclaims his Abolition doctrines. Let me read a part of them. In his speech at Springfield to the convention which nominated him for the Senate, he said:

In my opinion it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all States — old as well as new, North as well as South.

[“Good,” “Good,” and Cheers.]

I am delighted to hear you Black Republicans say “good.” I have no doubt that doctrine expresses your sentiments, and I will prove to you now, if you will listen to me, that it is revolutionary and destructive of the existence of this government. Mr. Lincoln, in the extract from which I have read, says that this government cannot endure permanently in the same condi-

tion in which it was made by its framers—divided into free and slave States. He says that it has existed for about seventy years thus divided, and yet he tells you that it cannot endure permanently on the same principles and in the same relative condition in which our fathers made it. Why can it not exist divided into free and slave States? Washington, Jefferson, Franklin, Madison, Hamilton, Jay, and the great men of that day made this government divided into free States and slave States, and left each State perfectly free to do as it pleased on the subject of slavery. Why can it not exist on the same principles on which our fathers made it? They knew when they framed the Constitution that in a country as wide and broad as this, with such a variety of climate, production, and interest, the people necessarily required different laws and institutions in different localities. They knew that the laws and regulations which would suit the granite hills of New Hampshire would be unsuited to the rice-plantations of South Carolina, and they therefore provided that each State should retain its own legislature and its own sovereignty, with the full and complete power to do as it pleased within its own limits, in all that was local and not national. One of the reserved rights of the States was the right to regulate the relations between master and ser-



vant, on the slavery question. At the time the Constitution was framed, there were thirteen States in the Union, twelve of which were slaveholding States and one a free State. Suppose this doctrine of uniformity preached by Mr. Lincoln, that the States should all be free or all be slave, had prevailed, and what would have been the result? Of course, the twelve slaveholding States would have overruled the one free State, and slavery would have been fastened by a constitutional provision on every inch of the American republic, instead of being left, as our fathers wisely left it, to each State to decide for itself. Here I assert that uniformity in the local laws and institutions of the different States is neither possible nor desirable. If uniformity had been adopted when the government was established, it must inevitably have been the uniformity of slavery everywhere, or else the uniformity of negro citizenship and negro equality everywhere.

We are told by Lincoln that he is utterly opposed to the Dred Scott decision, and will not submit to it, for the reason that he says it deprives the negro of the rights and privileges of citizenship. That is the first and main reason which he assigns for his warfare on the Supreme Court of the United States and its decision. I ask you, are you in favor of conferring upon the

negro the rights and privileges of citizenship? Do you desire to strike out of our State constitution that clause which keeps slaves and free negroes out of the State, and allow the free negroes to flow in, and cover your prairies with black settlements? Do you desire to turn this beautiful State into a free negro colony, in order that when Missouri abolishes slavery she can send one hundred thousand emancipated slaves into Illinois, to become citizens and voters, on an equality with yourselves? If you desire negro citizenship, if you desire to allow them to come into the State and settle with the white man, if you desire them to vote on an equality with yourselves, and to make them eligible to office, to serve on juries, and to adjudge your rights, then support Mr. Lincoln and the Black Republican party, who are in favor of the citizenship of the negro. For one, I am opposed to negro citizenship in any and every form. I believe this government was made on the white basis. I believe it was made by white men, for the benefit of white men and their posterity forever, and I am in favor of confining citizenship to white men, men of European birth and descent, instead of conferring it upon negroes, Indians, and other inferior races.

Mr. Lincoln, following the example and lead of all the little Abolition orators who go around

and lecture in the basements of schools and churches, reads from the Declaration of Independence that all men were created equal, and then asks how can you deprive a negro of that equality which God and the Declaration of Independence award to him? He and they maintain that negro equality is guaranteed by the laws of God, and that it is asserted in the Declaration of Independence. If they think so, of course they have a right to say so, and so vote. I do not question Mr. Lincoln's conscientious belief that the negro was made his equal, and hence is his brother; but for my own part, I do not regard the negro as my equal, and positively deny that he is my brother or any kin to me whatever. Lincoln has evidently learned by heart Parson Lovejoy's catechism. He can repeat it as well as Farnsworth, and he is worthy of a medal from Father Giddings and Fred Douglass for his Abolitionism. He holds that the negro was born his equal and yours, and that he was endowed with equality by the Almighty, and that no human law can deprive him of these rights which were guaranteed to him by the Supreme Ruler of the universe. Now, I do not believe that the Almighty ever intended the negro to be the equal of the white man. If he did, he has been a long time demonstrating the fact. For thousands of years the negro has been a race

upon the earth, and during all that time, in all latitudes and climates, wherever he has wandered or been taken, he has been inferior to the race which he has there met. He belongs to an inferior race, and must always occupy an inferior position. I do not hold that because the negro is our inferior therefore he ought to be a slave. By no means can such a conclusion be drawn from what I have said. On the contrary, I hold that humanity and Christianity both require that the negro shall have and enjoy every right, every privilege, and every immunity consistent with the safety of the society in which he lives. On that point, I presume, there can be no diversity of opinion. You and I are bound to extend to our inferior and dependent beings every right, every privilege, every facility and immunity consistent with the public good. The question then arises, what rights and privileges are consistent with the public good? This is a question which each State and each Territory must decide for itself—Illinois has decided it for herself. We have provided that the negro shall not be a slave, and we have also provided that he shall not be a citizen, but protect him in his civil rights, in his life, his person and his property, only depriving him of all political rights whatsoever, and refusing to put him on an equality with the white man. That policy of Illinois

is satisfactory to the Democratic party and to me, and if it were to the Republicans, there would then be no question upon the subject; but the Republicans say that he ought to be made a citizen, and when he becomes a citizen he becomes your equal, with all your rights and privileges. They assert the Dred Scott decision to be monstrous because it denies that the negro is or can be a citizen under the Constitution.

Now, I hold that Illinois had a right to abolish and prohibit slavery as she did, and I hold that Kentucky has the same right to continue and protect slavery that Illinois had to abolish it. I hold that New York had as much right to abolish slavery as Virginia has to continue it, and that each and every State of this Union is a sovereign power, with the right to do as it pleases upon this question of slavery, and upon all its domestic institutions. Slavery is not the only question which comes up in this controversy. There is a far more important one to you, and that is, what shall be done with the free negro? We have settled the slavery question as far as we are concerned; we have prohibited it in Illinois forever, and in doing so, I think we have done wisely, and there is no man in the State who would be more strenuous in his opposition to the introduction of slavery than I would; but when we settled it for our-

selves, we exhausted all our power over that subject. We have done our whole duty, and can do no more. We must leave each and every other State to decide for itself the same question. In relation to the policy to be pursued toward the free negroes, we have said that they shall not vote; whilst Maine, on the other hand, has said that they shall vote. Maine is a sovereign State, and has the power to regulate the qualifications of voters within her limits. I would never consent to confer the right of voting and of citizenship upon a negro, but still I am not going to quarrel with Maine for differing from me in opinion. Let Maine take care of her own negroes, and fix the qualifications of her own voters to suit herself, without interfering with Illinois, and Illinois will not interfere with Maine. So with the State of New York. She allows the negro to vote provided he owns two hundred and fifty dollars' worth of property, but not otherwise. While I would not make any distinction whatever between a negro who held property and one who did not, yet if the sovereign State of New York chooses to make that distinction it is her business and not mine, and I will not quarrel with her for it. She can do as she pleases on this question if she minds her own business, and we will do the same thing. Now, my friends, if we will only act conscien-

tiously and rigidly upon this great principle of popular sovereignty, which guarantees to each State and Territory the right to do as it pleases on all things, local and domestic, instead of Congress interfering, we will continue at peace one with another. Why should Illinois be at war with Missouri, or Kentucky with Ohio, or Virginia, with New York, merely because their institutions differ? Our fathers intended that our institutions should differ. They knew that the North and the South, having different climates, productions, and interests, required different institutions. This doctrine of Mr. Lincoln, of uniformity among the institutions of the different States, is a new doctrine, never dreamed of by Washington, Madison, or the framers of this government. Mr. Lincoln and the Republican party set themselves up as wiser than these men who made this government, which has flourished for seventy years under the principle of popular sovereignty, recognizing the right of each State to do as it pleased. Under that principle, we have grown from a nation of three or four millions to a nation of about thirty millions of people; we have crossed the Allegheny mountains and filled up the whole Northwest, turning the prairie into a garden, and building up churches and schools, thus spreading civilization and Christianity where before there was noth-

ing but savage barbarism. Under that principle we have become, from a feeble nation, the most powerful on the face of the earth, and if we only adhere to that principle, we can go forward increasing in territory, in power, in strength, and in glory until the Republic of America shall be the north star that shall guide the friend of freedom throughout the civilized world. And why can we not adhere to the great principle of self-government upon which our institutions were originally based? I believe that this new doctrine preached by Mr. Lincoln and his party will dissolve the Union if it succeeds. They are trying to array all the Northern States in one body against the South, to excite a sectional war between the free States and the slave States, in order that the one or the other may be driven to the wall.

I am told that my time is out. Mr. Lincoln will now address you for an hour and a half, and I will then occupy a half hour in replying to him.



Wm. H. H.

*Mr. Lincoln's Reply in the Ottawa Joint
Debate.*

MY FELLOW-CITIZENS: When a man hears himself somewhat misrepresented, it provokes him—at least, I find it so with myself; but when misrepresentation becomes very gross and palpable, it is more apt to amuse him. The first thing I see fit to notice is the fact that Judge Douglas alleges, after running through the history of the old Democratic and the old Whig parties, that Judge Trumbull and myself made an arrangement in 1854 by which I was to have the place of General Shields in the United States Senate, and Judge Trumbull was to have the place of Judge Douglas. Now all I have to say upon that subject is that I think no man—not even Judge Douglas—can prove it, because it is not true. I have no doubt he is “conscientious” in saying it. As to those resolutions that he took such a length of time to read, as being the platform of the Republican party in 1854, I say I never had anything to do with them, and I think Trumbull never had. Judge Douglas cannot show that either of us ever did have anything

to do with them. I believe this is true about those resolutions. There was a call for a convention to form a Republican party at Springfield, and I think that my friend Mr. Lovejoy, who is here upon this stand, had a hand in it. I think this is true, and I think if he will remember accurately he will be able to recollect that he tried to get me into it, and I would not go in. I believe it is also true that I went away from Springfield, when the convention was in session, to attend court in Tazewell County. It is true they did place my name, though without authority, upon the committee, and afterward wrote me to attend the meeting of the committee, but I refused to do so, and I never had anything to do with that organization. This is the plain truth about all matter of the resolutions.

Now, about this story that Judge Douglas tells of Trumbull bargaining to sell out the old Democratic party, and Lincoln agreeing to sell out the Old Whig party, I have the means of knowing about that; Judge Douglas cannot have; and I know there is no substance to it whatever. Yet I have no doubt he is "conscientious" about it. I know that after Mr. Lovejoy got into the legislature that winter, he complained of me that I had told all the Old Whigs of his district that the Old Whig party was good enough for them, and some of them voted against him because I

told them so. Now, I have no means of totally disapproving such charges as this which the judge makes. A man cannot prove a negative, but he has a right to claim that when a man makes an affirmative charge, he must offer some proof to show the truth of what he says. I certainly cannot introduce testimony to show the negative about things, but I have a right to claim that if a man says he knows a thing, then he must show how he knows it. I always have a right to claim this, and it is not satisfactory to me that he may be "conscientious" on the subject.

Now, gentlemen, I hate to waste my time on such things, but in regard to that general Abolition tilt that Judge Douglas makes, when he says that I was engaged at that time in selling out and Abolitionizing the Old Whig party, I hope you will permit me to read a part of a printed speech that I made then at Peoria, which will show altogether a different view of the position I took in that contest of 1854. [Voice: "Put on your specs."] Yes, sir, I am obliged to do so. I am no longer a young man.

This is the repeal of the Missouri Compromise. The foregoing history may not be precisely accurate in every particular; but I am sure it is sufficiently so for all the uses I shall attempt to make of it, and in it we have before us the chief materials enabling us

to correctly judge whether the repeal of the Missouri Compromise is right or wrong.

I think, and shall try to show, that it is wrong; wrong in its direct effect, letting slavery into Kansas and Nebraska — and wrong in its prospective principle, allowing it to spread to every other part of the wide world where men can be found inclined to take it.

This declared indifference, but, as I must think, covert real zeal for the spread of slavery, I cannot but hate. I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; enables the enemies of free institutions, with plausibility, to taunt us as hypocrites; causes the real friends of freedom to doubt our sincerity, and especially because it forces so many really good men amongst ourselves into an open war with the very fundamental principles of civil liberty — criticizing the Declaration of Independence, and insisting that there is no right principle of action but self-interest.

Before proceeding, let me say I think I have no prejudice against the Southern people. They are just what we would be in their situation. If slavery did not now exist among them, they would not introduce it. If it did now exist among us, we should not instantly give it up. This I believe of the masses North and South. Doubtless there are individuals on both sides who would not hold slaves under any circumstances; and others who would gladly introduce slavery anew, if it were out of existence. We know that some Southern men do free their slaves, go North,

and become tip-top Abolitionists; while some Northern ones go South, and become most cruel slave-masters.

When Southern people tell us they are no more responsible for the origin of slavery than we, I acknowledge the fact. When it is said that the institution exists, and that it is very difficult to get rid of it in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know how to do myself. If all earthly power were given me, I should not know what to do as to the existing institution. My first impulse would be to free all the slaves, and send them to Liberia — to their own native land. But a moment's reflection would convince me that whatever of high hope (as I think there is) there may be in this in the long run, its sudden execution is impossible. If they were all landed there in a day, they would all perish in the next ten days; and there are not surplus shipping and surplus money enough in the world to carry them there in many times ten days. What then? Free them all, and keep them among us as underlings? Is it quite certain that this betters their condition? I think I would not hold one in slavery at any rate; yet the point is not clear enough to me to denounce people upon. What next? Free them, and make them politically and socially our equals? My own feelings will not admit of this; and if mine would, we well know that those of the great mass of white people will not. Whether this feeling accords with justice and sound judgment is not the sole ques-

tion, if indeed, it is any part of it. A universal feeling, whether well or ill-founded, cannot be safely disregarded. We cannot make them equals. It does seem to me that systems of gradual emancipation might be adopted; but for their tardiness in this, I will not undertake to judge our brethren of the South.

When they remind us of their constitutional rights, I acknowledge them, not grudgingly, but fully and fairly; and I would give them any legislation for the reclaiming of their fugitives, which should not, in its stringency, be more likely to carry a free man into slavery, than our ordinary criminal laws are to hang an innocent one.

But all this, to my judgment, furnishes no more excuse for permitting slavery to go into our own free territory, than it would for reviving the African slave trade by law. The law which forbids the bringing of slaves from Africa, and that which has so long forbidden the taking of them to Nebraska, can hardly be distinguished on any moral principle; and the repeal of the former could find quite as plausible excuses as that of the latter.

I have reason to know that Judge Douglas knows that I said this. I think he has the answer here to one of the questions he put to me. I do not mean to allow him to catechize me unless he pays back for it in kind. I will not answer questions one after another, unless he reciprocates; but as he has made this inquiry, and I have answered it before, he has got it without

my getting anything in return. He has got my answer on the fugitive-slave law.

Now, gentlemen, I don't want to read at any great length, but this is the true complexion of all I have ever said in regard to the institution of slavery and the black race. This is the whole of it, and anything that argues me into his idea of perfect social and political equality with the negro is but a specious and fantastic arrangement of words, by which a man can prove a horse-chestnut to be a chestnut horse. I will say here, while upon this subject, that I have no purpose, either directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so. I have no purpose to introduce political and social equality between the white and the black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position. I have never said anything to the contrary, but I hold that, notwithstanding all this, there is no reason in the world why the negro is not entitled to all the natural rights enumerated in

the Declaration of Independence—the right to life, liberty, and the pursuit of happiness. I hold that he is as much entitled to these as the white man. I agree with Judge Douglas he is not my equal in many respects—certainly not in color, perhaps not in moral or intellectual endowment. But in the right to eat the bread, without the leave of anybody else, which his own hand earns, he is my equal and the equal of Judge Douglas, and the equal of every living man.

Now I pass on to consider one or two more of these little follies. The judge is woefully at fault about his early friend Lincoln being a “grocery-keeper.” I don’t know that it would be a great sin if I had been; but he is mistaken. Lincoln never kept a grocery anywhere in the world. It is true that Lincoln did work the latter part of one winter in a little still-house up at the head of a hollow. And so I think my friend, the judge, is equally at fault when he charges me at the time when I was in Congress of having opposed our soldiers who were fighting in the Mexican War. The judge did not make his charge very distinctly, but I tell you what he can prove, by referring to the record. You remember I was an Old Whig, and whenever the Democratic party tried to get me to vote that the war had been righteously begun by the Pres-

ident, I would not do it. But whenever they asked for any money, or land-warrants, or anything to pay the soldiers there, during all that time, I gave the same vote that Judge Douglas did. You can think as you please as to whether that was consistent. Such is the truth; and the judge has the right to make all he can out of it. But when he, by a general charge, conveys the idea that I withheld supplies from the soldiers who were fighting in the Mexican War, or did anything else to hinder the soldiers, he is, to say the least, grossly and altogether mistaken, as a consultation of the records will prove to him.

As I have not used up so much of my time as I had supposed, I will dwell a little longer upon one or two of these minor topics upon which the judge has spoken. He has read from my speech in Springfield in which I say that "a house divided against itself cannot stand." Does the judge say it can stand? I don't know whether he does or not. The judge does not seem to be attending to me just now, but I would like to know if it is his opinion that a house divided against itself can stand. If he does, then there is a question of veracity, not between him and me, but between the judge and an authority of a somewhat higher character.

Now, my friends, I ask your attention to this matter for the purpose of saying something se-

riously. I know that the judge may readily enough agree with me that the maxim which was put forth by the Saviour is true, but he may allege that I misapply it; and the judge has a right to urge that in my application I do misapply it, and then I have a right to show that I do not misapply it. When he undertakes to say that because I think this nation, so far as the question of slavery is concerned, will all become one thing or all the other, I am in favor of bringing about a dead uniformity in the various States in all their institutions, he argues erroneously. The great variety of the local institutions in the States, springing from differences in the soil, differences in the face of the country, and in the climate, are bonds of union. They do not make "a house divided against itself," but they make a house united. If they produce in one section of the country what is called for by the wants of another section, and this other section can supply the wants of the first, they are not matters of discord but bonds of union, true bonds of union. But can this question of slavery be considered as among these varieties in the institutions of the country? I leave it to you to say whether, in the history of our government, this institution of slavery has not always failed to be a bond of union, and, on the contrary, been an apple of discord and an element of division in the house.

I ask you to consider whether, so long as the moral constitution of men's minds shall continue to be the same, after this generation and assemblage shall sink into the grave, and another race shall arise with the same moral and intellectual development we have—whether, if that institution is standing in the same irritating position in which it now is, it will not continue an element of division?

If so, then I have a right to say that, in regard to this question, the Union is a house divided against itself; and when the judge reminds me that I have often said to him that the institution of slavery has existed for eighty years in some States, and yet it does not exist in some others, I agree to the fact, and I account for it by looking at the position in which our fathers originally placed it—restricting it from the new Territories where it had not gone, and legislating to cut off its source by the abrogation of the slave-trade, thus putting the seal of legislation against its spread. The public mind did rest in the belief that it was in the course of ultimate extinction. But lately, I think—and in this I charge nothing on the judge's motives—lately, I think, that he, and those acting with him, have placed that institution on a new basis, which looks to the perpetuity and nationalization of slavery. And while it is placed upon this new basis, I say,

and I have said, that I believe we shall not have peace upon the question until the opponents of slavery arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or, on the other hand, that its advocates will push it forward until it shall become alike lawful in all the States, old as well as new, North as well as South. Now I believe if we could arrest the spread, and place it where Washington and Jefferson and Madison placed it, it would be in the course of ultimate extinction, and the public mind would, as for eighty years past, believe that it was in the course of ultimate extinction. The crisis would be past, and the institution might be let alone for a hundred years—if it should live so long—in the States where it exists, yet it would be going out of existence in the way best for both the black and the white races. [A voice: “Then do you repudiate popular sovereignty?”] Well, then, let us talk about popular sovereignty! What is popular sovereignty? Is it the right of the people to have slavery or not have it, as they see fit, in the Territories? I will state—and I have an able man to watch me—my understanding is that popular sovereignty, as now applied to the question of slavery, does allow the people of a Territory to have slavery if they want to, but does not allow them not to have it if they

do not want it. I do not mean that if this vast concourse of people were in a Territory of the United States, any one of them would be obliged to have a slave if he did not want one; but I do say that, as I understand the Dred Scott decision, if any one man wants slaves, all the rest have no way of keeping that one man from holding them.

When I made my speech at Springfield, of which the judge complains, and from which he quotes, I really was not thinking of the things which he ascribes to me at all. I had no thought in the world that I was doing anything to bring about a war between the free and slave States. I had no thought in the world that I was doing anything to bring about a political and social equality of the black and white races. It never occurred to me that I was doing anything or favoring anything to reduce to a dead uniformity all the local institutions of the various States. But I must say, in all fairness to him, if he thinks I am doing something which leads to these bad results, it is none the better that I did not mean it. It is just as fatal to the country, if I have any influence in producing it, whether I intend it or not. But can it be true, that placing this institution upon the original basis—the basis upon which our fathers placed it—can have any tendency to set the Northern and the Southern

States at war with one another, or that it can have any tendency to make the people of Vermont raise sugar-cane because they raise it in Louisiana, or that it can compel the people of Illinois to cut pine logs on the Grand Prairie, where they will not grow, because they cut pine logs in Maine, where they do grow? The judge says this is a new principle started in regard to this question. Does the judge claim that he is working on the plan of the founders of the government? I think he says in some of his speeches—indeed, I have one here now—that he saw evidence of a policy to allow slavery to be south of a certain line, while north of it it should be excluded, and he saw an indisposition on the part of the country to stand upon that policy, and therefore he set about studying the subject upon original principles, and upon original principles he got up the Nebraska bill! I am fighting it upon these “original principles”—fighting it in the Jeffersonian, Washingtonian, and Madisonian fashion.

Now, my friends, I wish you to attend for a little while to one or two other things in that Springfield speech. My main object was to show, so far as my humble ability was capable of showing to the people of this country, what I believed was the truth—that there was a tendency, if not a conspiracy, among those who

have engineered this slavery question for the last four or five years, to make slavery perpetual and universal in this nation. Having made that speech principally for that object, after arranging the evidences that I thought tended to prove my proposition, I concluded with this bit of comment:

We cannot absolutely know that these exact adaptations are the result of pre-concert, but when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places, and by different workmen — Stephen, Franklin, Roger, and James, for instance; and when we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortises exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few,— not omitting even the scaffolding,— or if a single piece be lacking, we see the place in the frame exactly fitted and prepared to yet bring such piece in — in such a case we feel it impossible not to believe that Stephen and Franklin, and Roger and James, all understood one another from the beginning and all worked upon a common plan or draft drawn before the first blow was struck.

When my friend, Judge Douglas, came to Chicago on the 9th of July, this speech having been delivered on the 16th of June, he made an

harangue there in which he took hold of this speech of mine, showing that he had carefully read it; and while he paid no attention to this matter at all, but complimented me as being a "kind, amiable, and intelligent gentleman," notwithstanding I had said this, he goes on and deduces, or draws out, from my speech this tendency of mine to set the States at war with one another, to make all the institutions uniform, and set the niggers and white people to marry together. Then, as the judge had complimented me with these pleasant titles (I must confess to my weakness), I was a little "taken," for it came from a great man. I was not very much accustomed to flattery, and it came the sweeter to me. I was rather like the Hoosier with the gingerbread, when he said he reckoned he loved it better than any other man, and got less of it. As the judge had so flattered me, I could not make up my mind that he meant to deal unfairly with me; so I went to work to show him that he misunderstood the whole scope of my speech, and that I really never intended to set the people at war with one another. As an illustration, the next time I met him, which was at Springfield, I used this expression, that I claimed no right under the Constitution, nor had I any inclination, to enter into the slave States and interfere with the institutions of slavery. He says upon

that: Lincoln will not enter into the slave States, but will go to the banks of the Ohio, on this side, and shoot over! He runs on, step by step, in the horse-chestnut style of argument, until in the Springfield speech he says, "Unless he shall be successful in firing his batteries, until he shall have extinguished slavery in all the States, the Union shall be dissolved." Now I don't think that was exactly the way to treat "a kind, amiable, intelligent gentleman." I know if I had asked the judge to show when or where it was I had said, that if I didn't succeed in firing into the slave States until slavery should be extinguished, the Union should be dissolved, he could not have shown it. I understand what he would do. He would say, "I don't mean to quote from you, but this was the result of what you say." But I have the right to ask, and I do ask now, did you not put it in such a form that an ordinary reader or listener would take it as an expression from me?

In a speech at Springfield on the night of the 17th, I thought I might as well attend to my business a little, and I recalled his attention as well as I could to this charge of conspiracy to nationalize slavery. I called his attention to the fact that he had acknowledged in my hearing twice that he had carefully read the speech; and, in the language of the lawyers, as he had twice

read the speech, and still had put in no plea or answer, I took a default on him. I insisted that I had a right then to renew that charge of conspiracy. Ten days afterward I met the judge at Clinton—that is to say, I was on the ground, but not in the discussion—and heard him make a speech. Then he comes in with his plea to this charge, for the first time, and his plea when put in, as well as I can recollect it, amounted to this: that he never had any talk with Judge Taney or the President of the United States with regard to the Dred Scott decision before it was made. I (Lincoln) ought to know that the man who makes a charge without knowing it to be true, falsifies as much as he who knowingly tells a falsehood; and lastly, that he would pronounce the whole thing a falsehood; but he would make no personal application of the charge of falsehood, not because of any regard for the “kind, amiable, intelligent gentleman,” but because of his own personal self-respect! I have understood since then (but [turning to Judge Douglas] will not hold the judge to it if he is not willing) that he has broken through the “self-respect,” and has got to saying the thing out. The judge nods to me that it is so. It is fortunate for me that I can keep as good-humored as I do, when the judge acknowledges that he has been trying to make a question of veracity with me. I know

the judge is a great man, while I am only a small man, but I feel that I have got him. I demur to that plea. I waive all objections that it was not filed till after default was taken, and demur to it upon the merits. What if Judge Douglas never did talk with Chief Justice Taney and the President before the Dred Scott decision was made; does it follow that he could not have had as perfect an understanding without talking as with it? I am not disposed to stand upon my legal advantage. I am disposed to take his denial as being like an answer in chancery, that he neither had any knowledge, information, nor belief in the existence of such a conspiracy. I am disposed to take his answer as being as broad as though he had put it in these words. And now, I ask, even if he had done so, have not I a right to prove it on him, and to offer the evidence of more than two witnesses, by whom to prove it; and if the evidence proves the existence of the conspiracy, does his broad answer, denying all knowledge, information, or belief, disturb the fact? It can only show that he was used by conspirators, and was not a leader of them.

Now, in regard to his reminding me of the moral rule that persons who tell what they do not know to be true, falsify as much as those who knowingly tell falsehoods. I remember the rule, and it must be borne in mind that in what I have

read to you, I do not say that I know such a conspiracy to exist. To that I reply, I believe it. If the judge says that I do not believe it, then he says what he does not know, and falls within his own rule that he who asserts a thing which he does not know to be true, falsifies as much as he who knowingly tells a falsehood. I want to call your attention to a little discussion on that branch of the case, and the evidence which brought my mind to the conclusion which I expressed as my belief. If, in arraying that evidence, I had stated anything which was false or erroneous, it needed but that Judge Douglas should point it out, and I would have taken it back with all the kindness in the world. I do not deal in that way. If I have brought forward anything not a fact, if he will point it out, it will not even ruffle me to take it back. But if he will not point out anything erroneous in the evidence, is it not rather for him to show by a comparison of the evidence that I have reasoned falsely, than to call the "kind, amiable, intelligent gentleman" a liar? If I have reasoned to a false conclusion, it is the vocation of an able debater to show by argument that I have wandered to an erroneous conclusion. I want to ask your attention to a portion of the Nebraska bill which Judge Douglas has quoted: "It being the true intent and meaning of this act, not to legis-



REVISITING THE WILDERNESS BATTLE-FIELD.

late slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." Thereupon Judge Douglas and others began to argue in favor of "popular sovereignty"—the right of the people to have slaves if they wanted them, and to exclude slavery if they did not want them. "But," said, in substance, a senator from Ohio (Mr. Chase, I believe), "we more than suspect that you do not mean to allow the people to exclude slavery if they wish to; and if you do mean it, accept an amendment which I propose expressly authorizing the people to exclude slavery." I believe I have the amendment here before me, which was offered, and under which the people of the Territory, through their proper representatives, might, if they saw fit, prohibit the existence of slavery therein. And now I state it as a fact, to be taken back if there is any mistake about it, that Judge Douglas and those acting with him voted that amendment down. I now think that those men who voted it down had a real reason for doing so. They know what that reason was. It looks to us, since we have seen the Dred Scott decision pronounced, holding that, "under the Constitution the people cannot exclude slavery—I say it looks to outsiders, poor,

simple, "amiable, intelligent gentlemen," as though the niche was left as a place to put that Dred Scott decision in, a niche which would have been spoiled by adopting the amendment. And now I say again, if this was not the reason, it will avail the judge much more to calmly and good-humoredly point out to these people what that other reason was for voting the amendment down, than swelling himself up to vociferate that he may be provoked to call somebody a liar.

Again: there is in that same quotation from the Nebraska bill this clause: "It being the true intent and meaning of this bill not to legislate slavery into any Territory or State." I have always been puzzled to know what business the word "State" had in that connection. Judge Douglas knows. He put it there. He knows what he put it there for. We outsiders cannot say what he put it there for. The law they were passing was not about States, and was not making provision for States. What was it placed there for? After seeing the Dred Scott decision which holds that the people cannot exclude slavery from a Territory, if another Dred Scott decision shall come, holding that they cannot exclude it from a State, we shall discover that when the word was originally put there, it was in view of something which was to come in due time, we shall see that it was the other half of something.

I now say again, if there is any different reason for putting it there, Judge Douglas, in a good-humored way, without calling anybody a liar, can tell what the reason was.

When the judge spoke at Clinton, he came very near making a charge of falsehood against me. He used, as I found it printed in a newspaper, which, I remember was very nearly like the real speech, the following language:

I did not answer the charge [of conspiracy] before for the reason that I did not suppose there was a man in America with a heart so corrupt as to believe such a charge could be true. I have too much respect for Mr. Lincoln to suppose he is serious in making the charge.

I confess this is rather a curious view, that out of respect for me he should consider I was making what I deemed rather a grave charge in fun. I confess it strikes me rather strangely. But I let it pass. As the judge did not for a moment believe that there was a man in America whose heart was so "corrupt" as to make such a charge, and as he places me among the "men in America" who have hearts base enough to make such a charge, I hope he will excuse me if I hunt out another charge very like this; and if it should turn out that in hunting I should find that other, and it should turn out to be Judge Douglas him-

self who made it, I hope he will reconsider this question of the deep corruption of heart he has thought fit to ascribe to me. In Judge Douglas's speech of March 22, 1858, which I hold in my hand, he says:

In this connection there is another topic to which I desire to allude. I seldom refer to the course of newspapers, or notice the articles which they publish in regard to myself; but the course of the Washington "Union" has been so extraordinary, for the last two or three months, that I think it well enough to make some allusion to it. It has read me out of the Democratic party every other day, at least for two or three months, and keeps reading me out, and, as if it had not succeeded, still continues to read me out, using such terms as "traitor," "renegade," "deserter," and other kind and polite epithets of that nature.

Sir, I have no vindication to make of my Democracy against the Washington "Union," or any other newspaper. I am willing to allow my history and actions for the last twenty years to speak for themselves as to my political principles, and my fidelity to political obligations. The Washington "Union" has a personal grievance. When the editor was nominated for public printer I declined to vote for him, and stated that at some time I might give my reasons for doing so. Since I declined to give that vote, this scurrilous abuse, these vindictive and constant attacks, have been repeated almost daily on

me. Will my friend from Michigan read the article to which I allude?

This is a part of the speech. You must excuse me from reading the entire article of the Washington "Union," as Mr. Stuart read it for Mr. Douglas. The judge goes on and sums up, as I think, correctly:

Mr. President, you here find several distinct propositions advanced boldly by the Washington "Union" editorially, and apparently authoritatively, and any man who questions any of them is denounced as an Abolitionist, a Freesoiler, a fanatic. The propositions are, first, that the primary object of all government at its original institution is the protection of person and property; second, that the Constitution of the United States declares that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States; and that, therefore, thirdly, all State laws, whether organic or otherwise, which prohibit the citizens of one State from settling in another with their slave property, and especially declaring it forfeited, are direct violations of the original intention of the government and Constitution of the United States; and, fourth, that the emancipation of the slaves of the Northern States was a gross outrage on the rights of property, inasmuch as it was involuntarily done on the part of the owner.

Remember that this article was published in the "Union" on the 17th of November, and on the 18th

appeared the first article giving the adhesion of the "Union" to the Lecompton constitution. It was in these words:

"KANSAS AND HER CONSTITUTION.—The vexed question is settled. The problem is solved. The dead point of danger is passed. All serious trouble to Kansas affairs is over and gone."

And a column nearly of the same sort. Then, when you come to look into the Lecompton constitution, you find the same doctrine incorporated in it which was put forth editorially in the "Union." What is it?

"ARTICLE 7, *Section 1*. The right of property is before and higher than any constitutional sanction; and the right of the owner of a slave to such slave and its increase is the same and as inviolable as the right of the owner of any property whatever."

Then in the schedule is a provision that the constitution may be amended after 1864 by a two-thirds vote.

"But no alteration shall be made to affect the right of property in the ownership of slaves."

It will be seen by these clauses in the Lecompton constitution that they are identical in spirit with the *authoritative* article in the Washington "Union" of the day previous to its indorsement of this constitution.

I pass over some portions of the speech, and I hope that any one who feels interested in this matter will read the entire section of the speech,

and see whether I do the judge injustice. He proceeds:

When I saw that article in the "Union" of the 17th of November, followed by the glorification of the Lecompton constitution on the 18th of November, and this clause in the constitution asserting the doctrine that a State has no right to prohibit slavery within its limits, I saw that there was a fatal blow being struck at the sovereignty of the States of this Union.

I stop the quotation there, again requesting that it may all be read. I have read all of the portion I desire to comment upon. What is this charge that the judge thinks I must have a very corrupt heart to make? It was a purpose on the part of certain high functionaries to make it impossible for the people of one State to prohibit the people of any other State from entering it with their "property," so called, and making it a slave State. In other words, it was a charge implying a design to make the institution of slavery national. And now I ask your attention to what Judge Douglas has himself done here. I know he made that part of the speech as a reason why he had refused to vote for a certain man for public printer, but when we get at it, the charge itself is the very one I made against him, that he thinks I am so corrupt for uttering. Now, whom

does he make that charge against? Does he make it against that newspaper editor merely? No; he says it is identical in spirit with the Lecompton constitution, and so the framers of that constitution are brought in with the editor of the newspaper in that "fatal blow being struck." He did not call it a "conspiracy." In his language it is a "fatal blow being struck." And if the words carry the meaning better when changed from a "conspiracy" into a "fatal blow being struck," I will change my expression and call it "fatal blow being struck." We see the charge made not merely against the editor of the "Union," but all the framers of the Lecompton constitution; and not only so, but the article was an authoritative article. By whose authority? Is there any question but that he means it was by the authority of the President and his cabinet—the administration? Is there any sort of question but that he means to make that charge? Then there are the editors of the "Union," the framers of the Lecompton constitution, the President of the United States and his cabinet, and all the supporters of the Lecompton constitution, in Congress and out of Congress, who are all involved in this "fatal blow being struck." I commend to Judge Douglas's consideration the question of how corrupt a man's heart must be to make such a charge!

Now, my friends, I have but one branch of the subject, in the little time I have left, to which to call your attention, and as I shall come to a close at the end of that branch, it is probable that I shall not occupy quite all the time allotted to me.

Although on these questions I would like to talk twice as long as I have, I could not enter upon another head and discuss it properly without running over my time. I ask the attention of the people here assembled and elsewhere, to the course that Judge Douglas is pursuing every day as bearing upon this question of making slavery national. Not going back to the records, but taking the speeches he makes, the speeches he made yesterday and day before, and makes constantly all over the country—I ask your attention to them.

In the first place, what is necessary to make the institution national? Not war. There is no danger that the people of Kentucky will shoulder their muskets, and, with a young nigger stuck on every bayonet, march into Illinois and force them upon us. There is no danger of our going over there and making war upon them. Then what is necessary for the nationalization of slavery? It is simply the next Dred Scott decision. It is merely for the Supreme Court to decide that no State under the Constitu-

tion can exclude it, just as they have already decided that under the Constitution neither Congress nor the territorial legislature can do it. When that is decided and acquiesced in, the whole thing is done. This being true, and this being the way, as I think, that slavery is to be made national, let us consider what Judge Douglas is doing every day to that end. In the first place, let us see what influence he is exerting on public sentiment.

In this and like communities, public sentiment is everything. With public sentiment, nothing can fail; without it, nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed. This must be borne in mind, as also the additional fact that Judge Douglas is a man of vast influence, so great that it is enough for many men to profess to believe anything when they once find out that Judge Douglas professes to believe it. Consider also the attitude he occupies at the head of a large party—a party which he claims has a majority of all the voters in the country.

This man sticks to a decision which forbids the people of a territory to exclude slavery, and he does so not because he says it is right in itself,—he does not give any opinion on that,—but

because it has been decided by the court, and, being decided by the court, he is, and you are, bound to take it in your political action as law—not that he judges at all of its merits, but because a decision of the court is to him a “Thus saith the Lord.” He places it on that ground alone, and you will bear in mind that thus committing himself unreservedly to this decision, commits him to the next one just as firmly as to this. He did not commit himself on account of the merit or demerit of the decision, but it is a “Thus saith the Lord.” The next decision, as much as this, will be a “Thus saith the Lord.” There is nothing that can divert or turn him away from this decision.

It is nothing that I point out to him that his great prototype, General Jackson, did not believe in the binding force of decisions. It is nothing to him that Jefferson did not so believe. I have said that I have often heard him approve of Jackson’s course in disregarding the decision of the Supreme Court pronouncing a national bank constitutional. He says I did not hear him say so. He denies the accuracy of my recollection. I say he ought to know better than I, but I will make no question about this thing, though it still seems to me that I heard him say it twenty times. I will tell him though, that he now claims to stand on the Cincinnati platform, which affirms

that Congress cannot charter a national bank, in the teeth of that old standing decision that Congress can charter a bank. And I remind him of another piece of history on the question of respect for judicial decisions, and it is a piece of Illinois history, belonging to a time when a large party to which Judge Douglas belonged were displeased with a decision of the Supreme Court of Illinois, because they had decided that a governor could not remove a secretary of state. You will find the whole story in Ford's "History of Illinois," and I know that Judge Douglas will not deny that he was then in favor of overhauling that decision by the mode of adding five new judges, so as to vote down the four old ones. Not only so, but it ended in the judge's sitting down on the very bench as one of the five new judges to break down the four old ones. It was in this way precisely that he got his title of judge.

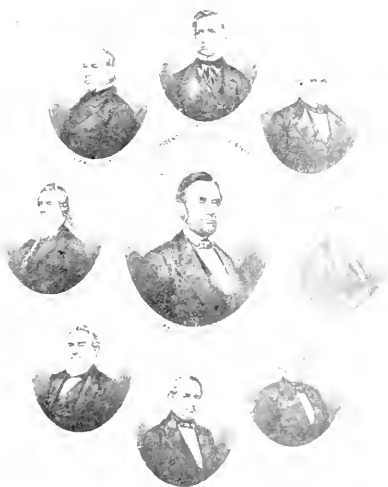
Now, when the judge tells me that men appointed conditionally to sit as members of a court will have to be catechised beforehand upon some subject, I say, "You know, judge; you have tried it." When he says a court of this kind will lose the confidence of all men, will be prostituted and disgraced by such a proceeding, I say, "You know best, judge; you have been through the mill."

But I cannot shake Judge Douglas's teeth loose from the Dred Scott decision. Like some obstinate animal (I mean no disrespect) that will hang on when he has once got his teeth fixed,—you may cut off a leg, or you may tear away an arm, still he will not relax his hold. And so I may point out to the judge, and say that he is bespattered all over, from the beginning of his political life to the present time, with attacks upon judicial decisions,—I may cut off limb after limb of his public record, and strive to wrench from him a single dictum of the court, yet I cannot divert him from it. He hangs to the last to the Dred Scott decision. These things show there is a purpose strong as death and eternity for which he adheres to this decision, and for which he will adhere to all other decisions of the same court. [A Hibernian: "Give us something besides Dred Scott."] Yes; no doubt you want to hear something that don't hurt. Now, having spoken of the Dred Scott decision, one more word and I am done.

Henry Clay, my beau ideal of a statesman, the man for whom I fought all my humble life—Henry Clay once said of a class of men who would repress all tendencies to liberty and ultimate emancipation, that they must, if they would do this, go back to the era of our inde-

pendence, and muzzle the cannon which thunders its annual joyous return; they must blow out the moral lights around us; they must penetrate the human soul, and eradicate there the love of liberty; and then, and not till then, could they perpetuate slavery in this country! To my thinking, Judge Douglas is, by his example and vast influence, doing that very thing in this community when he says that the negro has nothing in the Declaration of Independence. Henry Clay plainly understood the contrary. Judge Douglas is going back to the era of our Revolution, and to the extent of his ability muzzling the cannon which thunders its annual joyous return. When he invites any people, willing to have slavery, to establish it, he is blowing out the moral lights around us. When he says he "cares not whether slavery is voted down or voted up"—that it is a sacred right of self-government—he is, in my judgment, penetrating the human soul and eradicating the light of reason and the love of liberty in this American people.

And now I will only say that when, by all these means and appliances, Judge Douglas shall succeed in bringing public sentiment to an exact accordance with his own views—when these vast assemblages shall echo back all these sentiments—when they shall come to repeat his



views and to avow his principles, and to say all that he says on these mighty questions—then it needs only the formality of the second Dred Scott decision, which he indorses in advance, to make slavery alike lawful in all the States—old as well as new, North as well as South.

My friends, that ends the chapter. The judge can take his half hour.

Mr. Douglas's Rejoinder in the Ottawa Joint Debate.

FELLOW-CITIZENS: I will now occupy the half hour allotted to me in replying to Mr. Lincoln. The first point to which I will call your attention is, as to what I said about the organization of the Republican party in 1854, and the platform that was formed on the 5th of October of that year, and I will then put the question to Mr. Lincoln, whether or not he approves of each article in that platform, and ask for a specific answer. I did not charge him with being a member of the committee which reported that platform. I charged that that platform was the platform of the Republican party adopted by them. The fact that it was the platform of the Republican party is not denied, but Mr. Lincoln now says that although his name was on the committee which reported it, he does not think he was there, but thinks he was in Tazewell, holding court. Now, I want to remind Mr. Lincoln that he was at Springfield when that convention was held and those resolutions adopted.

The point I am going to remind Mr. Lincoln of is this: that after I had made my speech in 1854, during the fair, he gave me notice that he was going to reply to me the next day. I was sick at the time, but I stayed over in Springfield to hear his reply and to reply to him. On that day this very convention, the resolutions adopted by which I have read, was to meet in the Senate chamber. He spoke in the hall of the House; and when he got through his speech—my recollection is distinct, and I shall never forget it—Mr. Coddington walked in as I took the stand to reply, and gave notice that the Republican State convention would meet instantly in the Senate chamber, and called upon the Republicans to retire there and go into this very convention, instead of remaining and listening to me.

In the first place, Mr. Lincoln was selected by the very men who made the Republican organization on that day, to reply to me. He spoke for them and for that party, and he was the leader of the party; and on the very day he made his speech in reply to me, preaching up this same doctrine of negro equality under the Declaration of Independence, this Republican party met in convention. Another evidence that he was acting in concert with them is to be found in the fact that that convention waited an hour after its time of meeting to hear Lincoln's

speech, and Coddington, one of their leading men, marched in the moment Lincoln got through, and gave notice that they did not want to hear me, and would proceed with the business of the convention. Still another fact. I have here a newspaper printed at Springfield—Mr. Lincoln's own town—in October, 1854, a few days afterward, publishing these resolutions charging Mr. Lincoln with entertaining these sentiments, and trying to prove that they were also the sentiments of Mr. Yates, then candidate for Congress. This has been published on Mr. Lincoln over and over again, and never before has he denied it.

But, my friends, this denial of his that he did not act on the committee, is a miserable quibble to avoid the main issue, which is, that this Republican platform declares in favor of the unconditional repeal of the fugitive-slave law. Has Lincoln answered whether he indorsed that or not? I called his attention to it when I first addressed you, and asked him for an answer, and I then predicted that he would not answer. How does he answer? Why, that he was not on the committee that wrote the resolutions. I then repeated the next proposition contained in the resolutions, which was to restrict slavery in those States in which it exists, and asked him whether he indorsed it. Does he answer yes or no? He

says in reply, "I was not on the committee at the time; I was up in Tazewell." The next question I put to him was, whether he was in favor of prohibiting the admission of any more slave States into the Union. I put the question to him distinctly, whether, if the people of the Territory, when they had sufficient population to make a State, should form their constitution recognizing slavery, he would vote for or against its admission. He is a candidate for the United States Senate, and it is possible, if he should be elected, that he would have to vote directly on that question. I asked him to answer me and you, whether he would vote to admit a State into the Union, with slavery or without it, as its own people might choose. He did not answer that question. He dodges that question also, under cover that he was not on the committee at the time, that he was not present when the platform was made. I want to know, if he should happen to be in the Senate when a State applied for admission with a constitution acceptable to her own people, whether he would vote to admit that State if slavery was one of its institutions. He avoids the answer.

It is true he gives the Abolitionists to understand by a hint that he would not vote to admit such a State. And why? He goes on to say that the man who would talk about giving each

State the right to have slavery or not, as it pleased, was akin to the man who would muzzle the guns which thundered forth the annual joyous return of the day of our independence. He says that that kind of talk is casting a blight on the glory of this country. What is the meaning of that? That he is not in favor of each State to have the right of doing as it pleases on the slavery question? I will put the question to him again and again, and I intend to force it out of him.

Then again, this platform which was made at Springfield by his own party, when he was its acknowledged head, provides that Republicans will insist on the abolition of slavery in the District of Columbia, and I asked Lincoln specifically whether he agreed with them in that. ["Did you get an answer?"] He is afraid to answer it. He knows I will trot him down to Egypt. I intend to make him answer there, or I will show the people of Illinois that he does not intend to answer these questions. The convention to which I have been alluding goes a little further, and pledges itself to exclude slavery from all the Territories over which the General Government has exclusive jurisdiction north of $36^{\circ} 30'$, as well as south. Now I want to know whether he approves that provision. I want him to answer, and when he does, I want

to know his opinion on another point, which is, whether he will redeem the pledge of this platform and resist the acquirement of any more territory unless slavery therein shall be forever prohibited. I want him to answer this last question. All of the questions I have put to him are practical questions—questions based upon the fundamental principles of the Black Republican party; and I want to know whether he is the first, last, and only choice of a party with whom he does not agree in principle. He does not deny that that principle was unanimously adopted by the Republican party; he does not deny that the whole Republican party is pledged to it; he does not deny that a man who is not faithful to it is faithless to the Republican party; and now I want to know whether that party is unanimously in favor of a man who does not adopt that creed and agree with them in their principles: I want to know whether the man who does not agree with them, and who is afraid to avow his differences, and who dodges the issue, is the first, last, and only choice of the Republican party.

[A voice: "How about the conspiracy?"]

Never mind, I will come to that soon enough. But the platform which I have read to you not only lays down these principles, but it adds:

Resolved: That in furtherance of these principles we will use such constitutional and lawful means as shall seem best adapted to their accomplishment, and that we will support no man for office, under the General or State Government, who is not positively and fully committed to the support of these principles, and whose personal character and conduct are not a guaranty that he is reliable, and who shall not have abjured old party allegiance and ties.

The Black Republican party stands pledged that they will never support Lincoln until he has pledged himself to that platform, but he cannot devise his answer; he has not made up his mind whether he will or not. He talked about everything else he could think of to occupy his hour and a half, and when he could not think of anything more to say, without an excuse for refusing to answer these questions, he sat down long before his time was out.

In relation to Mr. Lincoln's charge of conspiracy against me, I have a word to say. In his speech to-day he quotes a playful part of his speech at Springfield, about Stephen, and James, and Franklin, and Roger, and says that I did not take exception to it. I did not answer it, and he repeats it again. I did not take exception to this figure of his. He has a right to be as playful as he pleases in throwing his arguments together, and I will not object; but I did

take objection to his second Springfield speech, in which he stated that he intended his first speech as a charge of corruption or conspiracy against the Supreme Court of the United States, President Pierce, President Buchanan, and myself. That gave the offensive character to the charge. He then said that when he made it he did not know whether it was true or not, but inasmuch as Judge Douglas had not denied it, although he had replied to the other parts of his speech three times, he repeated it as a charge of conspiracy against me, thus charging me with moral turpitude. When he put it in that form, I did say, that inasmuch as he repeated the charge simply because I had not denied it, I would deprive him of the opportunity of ever repeating it again by declaring that it was in all its bearings an infamous lie. He says he will repeat it until I answer his folly and nonsense about Stephen, and Franklin, and Roger, and Bob, and James.

He studied that out—prepared that one sentence with the greatest care, committed it to memory, and put it in his first Springfield speech, and now he carries that speech around and reads that sentence to show how pretty it is. His vanity is wounded because I will not go into that beautiful figure of his about the building of a house. All I have to say is that I am not

green enough to let him make a charge which he acknowledges he does not know to be true, and then take up my time in answering it, when I know it to be false and nobody else knows it to be true.

I have not brought a charge of moral turpitude against him. When he, or any other man, brings one against me, instead of disproving it, I will say that it is a lie, and let him prove it if he can.

I have lived twenty-five years in Illinois. I have served you with all the fidelity and ability which I possess, and Mr. Lincoln is at liberty to attack my public action, my votes, and my conduct; but when he dares to attack my moral integrity, by a charge of conspiracy between myself, Chief Justice Taney and the Supreme Court, and two Presidents of the United States, I will repel it.

Mr. Lincoln has not character enough for integrity and truth, merely on his own *ipse dixit*, to arraign President Buchanan, President Pierce, and nine judges of the Supreme Court, not one of whom would be complimented by being put on an equality with him. There is an unpardonable presumption in a man putting himself up before thousands of people, and pretending that his *ipse dixit*, without proof, without fact, and without truth, is enough to bring

down and destroy the purest and best of living men.

Fellow-citizens, my time is fast expiring; I must pass on. Mr. Lincoln wants to know why I voted against Mr. Chase's amendment to the Nebraska bill. I will tell him. In the first place, the bill already conferred all the power which Congress had, by giving the people the whole power over the subject. Chase offered a proviso that they might abolish slavery, which by implication would convey the idea that they could prohibit by not introducing that institution. General Cass asked him to modify his amendment, so as to provide that the people might either prohibit or introduce slavery, and thus make it fair and equal. Chase refused to so modify his proviso, and then General Cass and all the rest of us voted it down. Those facts appear on the journals and debates of Congress, where Mr. Lincoln found the charge, and if he had told the whole truth, there would have been no necessity for me to occupy your time in explaining the matter.

Mr. Lincoln wants to know why the word "State," as well as "Territory," was put into the Nebraska bill? I will tell him. It was put there to meet just such false arguments as he has been adducing. That first, not only the people of the Territories should do as they

pleased, but that when they come to be admitted as States, they should come into the Union with or without slavery, as the people determined. I meant to knock in the head this Abolition doctrine of Mr. Lincoln's, that there shall be no more slave States, even if the people want them. And it does not do for him to say, or for any other Black Republican to say, that there is nobody in favor of the doctrine of no more slave States, and that nobody wants to interfere with the right of the people to do as they please. What was the origin of the Missouri difficulty and the Missouri Compromise? The people of Missouri formed a constitution as a slave State, and asked admission into the Union, but the Free-soil party of the North, being in a majority, refused to admit her because she had slavery as one of her institutions. Hence this first slavery agitation arose upon a State and not upon a Territory, and yet Mr. Lincoln does not know why the word State was placed in the Kansas-Nebraska bill. The whole Abolition agitation arose on that doctrine of prohibiting a State from coming in with slavery or not, as it pleased, and that same doctrine is here in this Republican platform of 1854; it has never been repealed; and every Black Republican stands pledged by that platform never to vote for any man who is not in



favor of it. Yet Mr. Lincoln does not know that there is a man in the world who is in favor of preventing a State from coming in as it pleases, notwithstanding the Springfield platform says that they, the Republican party, will not allow a State to come in under such circumstances. He is an ignorant man.

Now you see that upon these very points I am as far from bringing Mr. Lincoln up to the line as I ever was before. He does not want to avow his principles. I do want to avow mine, as clear as sunlight in midday. Democracy is founded upon the eternal principles of right. The plainer these principles are avowed before the people, the stronger will be the support which they will receive. I only wish I had the power to make them so clear that they would shine in the heavens for every man, woman, and child to read. The first of those principles that I would proclaim would be in opposition to Mr. Lincoln's doctrine of uniformity between the different States, and I would declare instead the sovereign right of each State to decide the slavery question as well as all other domestic questions for themselves, without interference from any other State or power whatsoever.

When that principle is recognized you will have peace and harmony and fraternal feeling

between all the States of this Union; until you do recognize that doctrine there will be sectional warfare agitating and distracting the country. What does Mr. Lincoln propose? He says that the Union cannot exist divided into free and slave States. If it cannot endure thus divided, then he must strive to make them all free or all slave, which will inevitably bring about a dissolution of the Union.

Gentlemen, I am told that my time is out, and I am obliged to stop.

LETTER TO J. O. CUNNINGHAM

OTTAWA, August 22, 1858.

My Dear Sir: Yours of the 18th, signed as secretary of the Republican club, is received. In the matter of making speeches I am a good deal pressed by invitations from almost all quarters, and while I hope to be at Urbana some time during the canvass, I cannot yet say when. Can you not see me at Monticello on the 6th of September?

Douglas and I, for the first time this canvass, crossed swords here yesterday; the fire flew some, and I am glad to know I am yet alive. There was a vast concourse of people—more than could get near enough to hear.

Yours as ever,

A. LINCOLN.

SECOND JOINT DEBATE AT FREEPORT, ILLINOIS,
August 27, 1858

Mr. Lincoln's Opening Speech.

LADIES AND GENTLEMEN: On Saturday last, Judge Douglas and myself first met in public discussion. He spoke one hour, I an hour and a half, and he replied for half an hour. The order is now reversed. I am to speak an hour, he an hour and a half, and then I am to reply for half an hour. I propose to devote myself during the first hour to the scope of what was brought within the range of his half-hour speech at Ottawa. Of course there was brought within the scope of that half-hour's speech something of his own opening speech. In the course of that opening argument Judge Douglas proposed to me seven distinct interrogatories. In my speech of an hour and a half, I attended to some other parts of his speech, and incidentally, as I thought, answered one of the interrogatories then. I then distinctly intimated to him that I would answer the rest of his interrogatories on condition only that he should agree to answer as many for me. He made no intima-

tion at the time of the proposition, nor did he in his reply allude at all to that suggestion of mine. I do him no injustice in saying that he occupied at least half of his reply in dealing with me as though I had refused to answer his interrogatories. I now propose that I will answer any of the interrogatories, upon condition that he will answer questions from me not exceeding the same number. I give him an opportunity to respond. The judge remains silent. I now say that I will answer his interrogatories, whether he answers mine or not; and that after I have done so, I shall propound mine to him.

I have supposed myself, since the organization of the Republican party at Bloomington, in May, 1856, bound as a party man by the platforms of the party then and since. If in any interrogatories which I shall answer I go beyond the scope of what is within these platforms, it will be perceived that no one is responsible but myself. Having said this much, I will take up the judge's interrogatories as I find them printed in the Chicago "Times," and answer them *seriatim*. In order that there may be no mistake about it, I have copied the interrogatories in writing, and also my answers to them. The first one of these interrogatories is in these words:

Question 1. "I desire to know whether Lincoln to-day stands as he did in 1854, in favor of the unconditional repeal of the fugitive-slave law?"

Answer. I do not now, nor ever did, stand in favor of the unconditional repeal of the fugitive-slave law.

Question 2. "I desire him to answer whether he stands pledged to-day as he did in 1854, against the admission of any more slave States into the Union, even if the people want them?"

Answer. I do not now, nor ever did, stand pledged against the admission of any more slave States into the Union.

Q. 3. "I want to know whether he stands pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make?"

A. I do not stand pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make.

Q. 4. "I want to know whether he stands to-day pledged to the abolition of slavery in the District of Columbia?"

A. I do not stand to-day pledged to the abolition of slavery in the District of Columbia.

Q. 5. "I desire him to answer whether he

stands pledged to the prohibition of the slave-trade between the different States?"

A. I do not stand pledged to the prohibition of the slave-trade between the different States.

Q. 6. "I desire to know whether he stands pledged to prohibit slavery in all the Territories of the United States, North as well as South of the Missouri Compromise line?"

A. I am impliedly, if not expressly, pledged to a belief in the right and duty of Congress to prohibit slavery in all the United States Territories.

Q. 7. "I desire him to answer whether he is opposed to the acquisition of any new territory unless slavery is first prohibited therein?"

A. I am not generally opposed to honest acquisition of territory; and, in any given case, I would or would not oppose such acquisition, accordingly as I might think such acquisition would or would not aggravate the slavery question among ourselves.

Now, my friends, it will be perceived upon an examination of these questions and answers, that so far I have only answered that I was not pledged to this, that, or the other. The judge has not framed his interrogatories to ask me anything more than this, and I have answered in strict accordance with the interrogatories, and have answered truly that I am not pledged

at all upon any of the points to which I have answered. But I am not disposed to hang upon the exact form of his interrogatory. I am really disposed to take up at least some of these questions, and state what I really think upon them

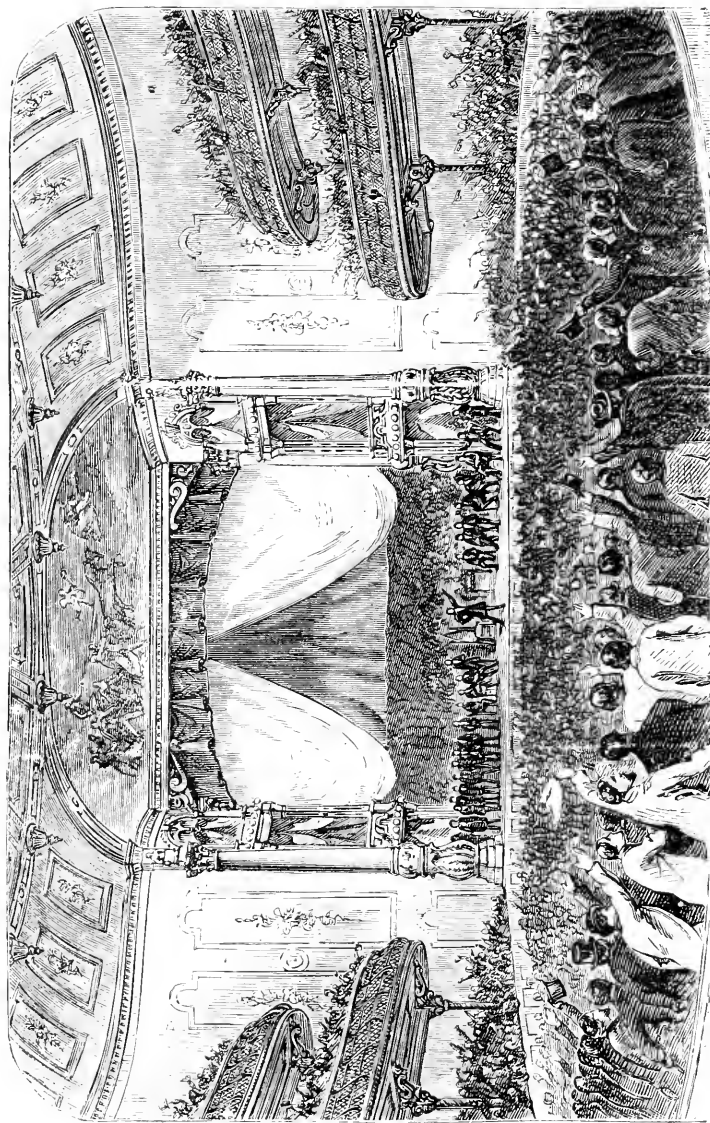
As to the first one, in regard to the fugitive-slave law, I have never hesitated to say, and I do not now hesitate to say, that I think, under the Constitution of the United States, the people of the Southern States are entitled to a congressional fugitive-slave law. Having said that, I have had nothing to say in regard to the existing fugitive-slave law, further than that I think it should have been framed so as to be free from some of the objections that pertain to it, without lessening its efficiency. And inasmuch as we are not now in an agitation in regard to an alteration or modification of that law, I would not be the man to introduce it as a new subject of agitation upon the general question of slavery.

In regard to the other question, of whether I am pledged to the admission of any more slave States into the Union, I state to you very frankly that I would be exceedingly sorry ever to be put in a position of having to pass upon that question. I should be exceedingly glad to know that there would never be another slave

State admitted into the Union; but I must add, that if slavery shall be kept out of the Territories during the territorial existence of any one given Territory, and then the people shall, having a fair chance and a clear field, when they come to adopt the Constitution, do such an extraordinary thing as to adopt a slave constitution, uninfluenced by the actual presence of the institution among them, I see no alternative, if we own the country, but to admit them into the Union.

The third interrogatory is answered by the answer to the second, it being, as I conceive, the same as the second.

The fourth one is in regard to the abolition of slavery in the District of Columbia. In relation to that, I have my mind very distinctly made up. I should be exceedingly glad to see slavery abolished in the District of Columbia. I believe that Congress possesses the constitutional power to abolish it. Yet as a member of Congress, I should not with my present views be in favor of endeavoring to abolish slavery in the District of Columbia unless it would be upon these conditions: First, that the abolition should be gradual; second, that it should be on a vote of the majority of qualified voters in the District; and third, that compensation should be made to unwilling owners. With



THE CHICAGO CONVENTION NOMINATES GRANT FOR THE PRESIDENCY. Page

these three conditions, I confess I would be exceedingly glad to see Congress abolish slavery in the District of Columbia, and, in the language of Henry Clay, "sweep from our capital that foul blot upon our nation."

In regard to the fifth interrogatory, I must say here that as to the question of the abolition of the slave-trade between the different States, I can truly answer, as I have, that I am pledged to nothing about it. It is a subject to which I have not given that mature consideration that would make me feel authorized to state a position so as to hold myself entirely bound by it. In other words, that question has never been prominently enough before me to induce me to investigate whether we really have the constitutional power to do it. I could investigate it if I had sufficient time to bring myself to a conclusion upon that subject, but I have not done so, and I say so frankly to you here and to Judge Douglas. I must say, however, that if I should be of opinion that Congress does possess the constitutional power to abolish the slave-trade among the different States, I should still not be in favor of the exercise of that power unless upon some conservative principle as I conceive it, akin to what I have said in relation to the abolition of slavery in the District of Columbia.

My answer as to whether I desire that slav-

ery should be prohibited in all the Territories of the United States is full and explicit within itself, and cannot be made clearer by any comments of mine.

So I suppose in regard to the question whether I am opposed to the acquisition of any more territory unless slavery is first prohibited therein, my answer is such that I could add nothing by way of illustration, or making myself better understood, than the answer which I have placed in writing.

Now in all this the judge has me, and he has me on the record. I suppose he had flattered himself that I was really entertaining one set of opinions for one place and another set for another place—that I was afraid to say at one place what I uttered at another. What I am saying here I suppose I say to a vast audience as strongly tending to Abolitionism as any audience in the State of Illinois, and I believe I am saying that which, if it would be offensive to any persons and render them enemies to myself, would be offensive to persons in this audience.

I now proceed to propound to the judge the interrogatories so far as I have framed them. I will bring forward a new installment when I get them ready. I will bring them forward now, only reaching to number four.

The first one is:

Question 1. If the people of Kansas shall, by means entirely unobjectionable in all other respects, adopt a State constitution, and ask admission into the Union under it, before they have the requisite number of inhabitants according to the English bill,—some ninety-three thousand,—will you vote to admit them?

Q. 2. Can the people of a United States Territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a State constitution?

Q. 3. If the Supreme Court of the United States shall decide that States cannot exclude slavery from their limits, are you in favor of acquiescing in, adopting, and following such decision as a rule of political action?

Q. 4. Are you in favor of acquiring additional territory, in disregard of how such acquisition may affect the nation on the slavery question?

As introductory to these interrogatories which Judge Douglas propounded to me at Ottawa, he read a set of resolutions which he said Judge Trumbull and myself had participated in adopting, in the first Republican State convention, held at Springfield, in October, 1854. He insisted that I and Judge Trumbull, and perhaps

the entire Republican party, were responsible for the doctrines contained in the set of resolutions which he read, and I understand that it was from that set of resolutions that he deduced the interrogatories which he propounded to me, using these resolutions as a sort of authority for propounding those questions to me.

Now I say here to-day that I do not answer his interrogatories because of their springing at all from that set of resolutions which he read. I answered them because Judge Douglas thought fit to ask them. I do not now, nor ever did, recognize any responsibility upon myself in that set of resolutions.

When I replied to him on that occasion, I assured him that I never had anything to do with them. I repeat here to-day, that I never in any possible form had anything to do with that set of resolutions. It turns out, I believe, that those resolutions were never passed at any convention held in Springfield. It turns out that they were never passed at any convention or any public meeting that I had any part in

I believe it turns out, in addition to all this, that there was not, in the fall of 1854, any convention holding a session in Springfield calling itself a Republican State convention; yet it is true there was a convention, or assemblage of men calling themselves a convention,

at Springfield, that did pass some resolutions. But so little did I really know of the proceedings of that convention, or what set of resolutions they had passed, though having a general knowledge that there had been such an assemblage of men there, that when Judge Douglas read the resolutions, I really did not know but that they had been the resolutions passed then and there. I did not question that they were the resolutions adopted. For I could not bring myself to suppose that Judge Douglas could say what he did upon this subject without knowing that it was true. I contented myself, on that occasion, with denying, as I truly could, all connection with them, not denying or affirming whether they were passed at Springfield. Now it turns out that he had got hold of some resolutions passed at some convention or public meeting in Kane County.

I wish to say here that I don't conceive that in any fair and just mind this discovery relieves me at all. I had just as much to do with the convention in Kane County as that at Springfield. I am just as much responsible for the resolutions at Kane County as those at Springfield, the amount of the responsibility being exactly nothing in either case; no more than there would be in regard to a set of resolutions passed in the moon.

I allude to this extraordinary matter in this canvass for some further purpose than anything yet advanced. Judge Douglas did not make his statement upon that occasion as matters that he believed to be true, but he stated them roundly as being true, in such form as to pledge his veracity for their truth.

When the whole matter turns out as it does, and when we consider who Judge Douglas is,—that he is a distinguished senator of the United States; that he has served nearly twelve years as such; that his character is not at all limited as an ordinary senator of the United States, but that his name has become of world-wide renown,—it is most extraordinary that he should so far forget all the suggestions of justice to an adversary, or of prudence to himself, as to venture upon the assertion of that which the slightest investigation would have shown him to be wholly false. I can only account for his having done so upon the supposition that that evil genius which has attended him through his life, giving to him an apparent astonishing prosperity, such as to lead very many good men to doubt there being any advantage in virtue over vice—I say I can only account for it on the supposition that that evil genius has at last made up its mind to forsake him.

And I may add that another extraordinary

feature of the judge's conduct in this canvass—made more extraordinary by this incident—is, that he is in the habit, in almost all the speeches he makes, of charging falsehood upon his adversaries, myself and others. I now ask whether he is able to find in anything that Judge Trumbull, for instance, has said, or in anything that I have said, a justification at all compared with what we have, in this instance, for that sort of vulgarity.

I have been in the habit of charging as a matter of belief on my part, that, in the introduction of the Nebraska bill into Congress, there was a conspiracy to make slavery perpetual and national. I have arranged from time to time the evidence which establishes and proves the truth of this charge. I recurred to this charge at Ottawa. I shall not now have time to dwell upon it at very great length; but inasmuch as Judge Douglas in his reply of half an hour made some points upon me in relation to it, I propose noticing a few of them.

The judge insists that, in the first speech I made, in which I very distinctly made that charge, he thought for a good while I was in fun—that I was playful—that I was not sincere about it—and that he only grew angry and somewhat excited when he found that I insisted upon it as a matter of earnestness. He says he char-

acterized it as a falsehood as far as I implicated his moral character in that transaction. Well, I did not know, till he presented that view, that I had implicated his moral character. He is very much in the habit, when he argues me up into a position I never thought of occupying, of very cozily saying he has no doubt Lincoln is "conscientious" in saying so. He should remember that I did not know but what he was altogether "conscientious" in that matter.

I can conceive it possible for men to conspire to do a good thing, and I really find nothing in Judge Douglas's course of arguments that is contrary to or inconsistent with his belief of a conspiracy to nationalize and spread slavery as being a good and blessed thing, and so I hope he will understand that I do not at all question but that in all this matter he is entirely "conscientious."

But to draw your attention to one of the points I made in this case, beginning at the beginning. When the Nebraska bill was introduced, or a short time afterward, by an amendment, I believe, it was provided that it must be considered "the true intent and meaning of this act not to legislate slavery into any State or Territory, or to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate

their own domestic institutions in their own way, subject only to the Constitution of the United States." I have called his attention to the fact that when he and some others began arguing that they were giving an increased degree of liberty to the people in the Territories over and above what they formerly had on the question of slavery, a question was raised whether the law was enacted to give such unconditional liberty to the people: and to test the sincerity of this mode of argument, Mr. Chase, of Ohio, introduced an amendment, in which he made the law—if the amendment were adopted—expressly declare that the people of the Territory should have the power to exclude slavery if they saw fit.

I have asked attention also to the fact that Judge Douglas, and those who acted with him, voted that amendment down, notwithstanding it expressed exactly the thing they said was the true intent and meaning of the law.

I have called attention to the fact that in subsequent times a decision of the Supreme Court has been made in which it has been declared that a Territorial Legislature has no constitutional right to exclude slavery. And I have argued and said that for men who did intend that the people of the Territory should have the right to exclude slavery abso-

lutely and unconditionally, the voting down of Chase's amendment is wholly inexplicable. It is a puzzle—a riddle. But I have said that with men who did look forward to such a decision, or who had it in contemplation that such a decision of the Supreme Court would or might be made, the voting down of that amendment would be perfectly rational and intelligible. It would keep Congress from coming in collision with the decision when it was made. Anybody can conceive that if there was an intention or expectation that such a decision was to follow, it would not be a very desirable party attitude to get into for the Supreme Court—all or nearly all its members belonging to the same party—to decide one way, when the party in Congress had decided the other way. Hence it would be very rational for men expecting such a decision to keep the niche in that law clear for it.

After pointing this out, I tell Judge Douglas that it looks to me as though here was the reason why Chase's amendment was voted down. I tell him that as he did it, and knows why he did it, if it was done for a reason different from this, he knows what that reason was, and can tell us what it was. I tell him, also, it will be vastly more satisfactory to the country for him to give some other plausible, intelligible reason why it was voted down than to stand upon his dignity



S. P. Hall

and call people liars. Well, on Saturday he did make his answer, and what do you think it was? He says if I had only taken upon myself to tell the whole truth about that amendment of Chase's, no explanation would have been necessary on his part—or words to that effect. Now I say here that I am quite unconscious of having suppressed anything material to the case, and I am very frank to admit if there is any sound reason other than that which appeared to me material, it is quite fair for him to present it. What reason does he propose? That when Chase came forward with his amendment expressly authorizing the people to exclude slavery from the limits of every Territory, General Cass proposed to Chase, if he (Chase) would add to his amendment that the people should have the power to introduce or exclude, they would let it go.

This is substantially all of his reply. And because Chase would not do that they voted his amendment down. Well, it turns out, I believe, upon examination, that General Cass took some part in the little running debate upon that amendment, and then ran away and did not vote on it at all. Is not that the fact? So confident, as I think, was General Cass that there was a snake somewhere about, he chose to run away from the whole thing. This is an in-

ference I draw from the fact that though he took part in the debate his name does not appear in the ayes and noes. But does Judge Douglas's reply amount to a satisfactory answer? [Cries of "Yes," "Yes," and "No," "No."] There is some little difference of opinion here. But I ask attention to a few more views bearing on the question of whether it amounts to a satisfactory answer.

The men who were determined that that amendment should not get into the bill, and spoil the place where the Dred Scott decision was to come in, sought an excuse to get rid of it somewhere. One of these ways—one of these excuses—was to ask Chase to add to his proposed amendment a provision that the people might introduce slavery if they wanted to. They very well knew Chase would do no such thing—that Mr. Chase was one of the men differing from them on the broad principle of his insisting that freedom was better than slavery—a man who would not consent to enact a law penned with his own hand, by which he was made to recognize slavery on the one hand and liberty on the other as precisely equal; and when they insisted on his doing this, they very well knew they insisted on that which he would not for a moment think of doing, and that they were only bluffing him. I believe—I have not, since he

made his answer, had a chance to examine the journals or "Congressional Globe," and therefore speak from memory—I believe the state of the bill at that time, according to parliamentary rules, was such that no member could propose an additional amendment to Chase's amendment. I rather think this is the truth—the judge shakes his head. Very well. I would like to know then, if they wanted Chase's amendment fixed over, why somebody else could not have offered to do it? If they wanted it amended, why did they not offer the amendment? Why did they stand there taunting and quibbling at Chase? Why did they not put it in themselves?

But to put it on the other ground: suppose that there was such an amendment offered, and Chase's was an amendment to an amendment; until one is disposed of by parliamentary law, you cannot pile another on. Then all these gentlemen had to do was to vote Chase's on, and then, in the amended form in which the whole stood, add their own amendment to it if they wanted to put it in that shape. This was all they were obliged to do, and the ayes and noes show that there were thirty-six who voted it down, against ten who voted in favor of it. The thirty-six held entire sway and control. They could in some form or other have

put that bill in the exact shape they wanted. If there was a rule preventing their amending it at the time, they could pass that, and then, Chase's amendment being merged, put it in the shape they wanted. They did not choose to do so, but they went into a quibble with Chase to get him to add what they knew he would not add, and because he would not, they stand upon that flimsy pretext for voting down what they argued was the meaning and intent of their own bill. They left room thereby for this Dred Scott decision, which goes very far to make slavery national throughout the United States.

I pass one or two points I have because my time will very soon expire, but I must be allowed to say that Judge Douglas recurs again, as he did upon one or two other occasions, to the enormity of Lincoln—an insignificant individual like Lincoln—upon his *ipse dixit* charging a conspiracy upon a large number of members of Congress, the Supreme Court, and two Presidents, to nationalize slavery. I want to say that, in the first place, I have made no charge of this sort upon my *ipse dixit*. I have only arrayed the evidence tending to prove it, and presented it to the understanding of others, saying what I think it proves, but giving you the means of judging whether it proves it or not. This is precisely what I have done. I have

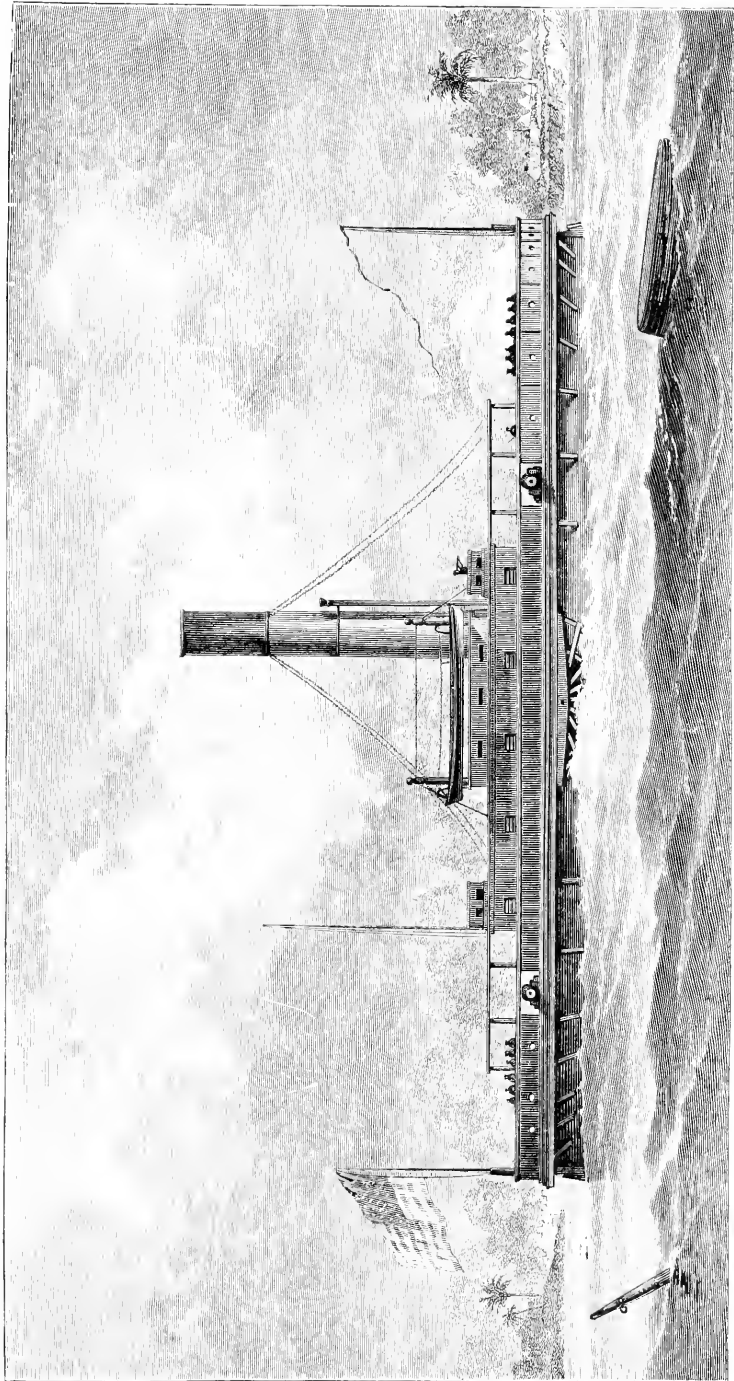
not placed it upon my *ipse dixit* at all. On this occasion, I wish to recall his attention to a piece of evidence which I brought forward at Ottawa on Saturday, showing that he had made substantially the same charge against substantially the same persons, excluding his dear self from the category. I ask him to give some attention to the evidence which I brought forward, that he himself had discovered a "fatal blow being struck" against the right of the people to exclude slavery from their limits, which fatal blow he assumed as in evidence in an article in the Washington "Union," published "by authority."

I ask by whose authority? He discovers a similar or identical provision in the Lecompton constitution. Made by whom? The framers of that constitution. Advocated by whom? By all the members of the party in the nation, who advocated the introduction of Kansas into the Union under the Lecompton constitution.

I have asked his attention to the evidence that he arrayed to prove that such a fatal blow was being struck, and to the facts which he brought forward in support of that charge—being identical with the one which he thinks so villainous in me. He pointed it not at a newspaper editor merely, but at the President and his cabinet, and the members of Congress

advocating the Lecompton constitution, and those framing that instrument. I must again be permitted to remind him, that although my *ipse dixit* may not be as great as his, yet it somewhat reduces the force of his calling my attention to the enormity of my making a like charge against him.

Go on, Judge Douglas.



FERRY GUNBOAT THE "ELLEN."

*Mr. Douglas's Reply in the Freeport Joint
Debate.*

LADIES AND GENTLEMEN: The silence with which you have listened to Mr. Lincoln during his hour is creditable to this vast audience, composed of men of various political parties. Nothing is more honorable to any large mass of people assembled for the purpose of a fair discussion, than that kind and respectful attention that is yielded not only to your political friends, but to those who are opposed to you in politics.

I am glad that at last I have brought Mr. Lincoln to the conclusion that he had better define his position on certain political questions to which I called his attention at Ottawa. He there showed no disposition, no inclination, to answer them. I did not present idle questions for him to answer merely for my gratification. I laid the foundation for those interrogatories by showing that they constituted the platform of the party whose nominee he is for the Senate. I did not presume that I had the right to catechize him as I saw proper, unless I showed that his party, or a majority of it, stood upon the

platform, and were in favor of the propositions upon which my questions were based. I desired simply to know, inasmuch as he had been nominated as the first, last, and only choice of his party, whether he concurred in the platform which that party had adopted for its government. In a few moments I will proceed to review the answers which he has given to these interrogatories, but in order to relieve his anxiety I will first respond to these which he has presented to me. Mark you, he has not presented interrogatories which have ever received the sanction of the party with which I am acting, and hence he has no other foundation for them than his own curiosity.

First, he desires to know if the people of Kansas shall form a constitution by means entirely proper and unobjectionable and ask admission into the Union as a State, before they have the requisite population for a member of Congress, whether I will vote for that admission. Well, now, I regret exceedingly that he did not answer that interrogatory himself before he put it to me, in order that we might understand, and not be left to infer, on which side he is. Mr. Trumbull, during the last session of Congress, voted from the beginning to the end against the admission of Oregon, although a free State, because she had not the requisite

population for a member of Congress. Mr. Trumbull would not consent, under any circumstances, to let a State, free or slave, come into the Union until it had the requisite population. As Mr. Trumbull is in the field, fighting for Mr. Lincoln, I would like to have Mr. Lincoln answer his own question and tell me whether he is fighting Trumbull on that issue or not. But I will answer his question. In reference to Kansas, it is my opinion that as she has population enough to constitute a slave State, she has people enough for a free State. I will not make Kansas an exceptional case to the other States of the Union. I hold it to be a sound rule of universal application to require a Territory to contain the requisite population for a member of Congress, before it is admitted as a State into the Union. I made that proposition in the Senate in 1856, and I renewed it during the last session, in a bill providing that no Territory of the United States should form a constitution and apply for admission until it had the requisite population. On another occasion I proposed that neither Kansas, nor any other Territory, should be admitted until it had the requisite population. Congress did not adopt any of my propositions containing this general rule, but did make an exception of Kansas. I will stand by that exception. Either Kansas

must come in as a free State, with whatever population she may have, or the rule must be applied to all the other Territories alike. I therefore answer at once that, it having been decided that Kansas has people enough for a slave State, I hold that she has enough for a free State. I hope Mr. Lincoln is satisfied with my answer; and now I would like to get his answer to his own interrogatory—whether or not he will vote to admit Kansas before she has the requisite population. I want to know whether he will vote to admit Oregon before that Territory has the requisite population. Mr. Trumbull will not, and the same reason that commits Mr. Trumbull against the admission of Oregon commits him against Kansas, even if she should apply for admission as a free State. If there is any sincerity, any truth, in the argument of Mr. Trumbull in the Senate, against the admission of Oregon because she had not 93,420 people, although her population was larger than that of Kansas, he stands pledged against the admission of both Oregon and Kansas until they have 93,420 inhabitants. I would like Mr. Lincoln to answer this question. I would like him to take his own medicine. If he differs with Mr. Trumbull, let him answer his argument against the admission of Oregon, instead of poking questions at me.

The next question propounded to me by Mr. Lincoln is: Can the people of a Territory in any lawful way, against the wishes of any citizen of the United States, exclude slavery from their limits prior to the formation of a State constitution? I answer emphatically, as Mr. Lincoln has heard me answer a hundred times from every stump in Illinois, that in my opinion the people of a Territory can, by lawful means, exclude slavery from their limits prior to the formation of a State constitution. Mr. Lincoln knew that I had answered that question over and over again. He heard me argue the Nebraska bill on that principle all over the State in 1854, in 1855, and in 1856, and he has no excuse for pretending to be in doubt as to my position on that question. It matters not what way the Supreme Court may hereafter decide as to the abstract question whether slavery may or may not go into a Territory under the Constitution, the people have the lawful means to introduce it or exclude it as they please, for the reason that slavery cannot exist a day or an hour anywhere unless it is supported by the local police regulations. Those police regulations can only be established by the local legislature, and if the people are opposed to slavery they will elect representatives to that body who will by unfriendly legislation

effectually prevent the introduction of it into their midst. If, on the contrary, they are for it, their legislation will favor its extension. Hence, no matter what the decision of the Supreme Court may be on that abstract question, still the right of the people to make a slave Territory or a free Territory is perfect and complete under the Nebraska bill. I hope Mr. Lincoln deems my answer satisfactory on that point.

In this connection I will notice the charge which he has introduced in relation to Mr. Chase's amendment. I thought that I had chased that amendment out of Mr. Lincoln's brain at Ottawa; but it seems that still haunts his imagination, and he is not yet satisfied. I had supposed that he would be ashamed to press that question further. He is a lawyer, and has been a member of Congress, and has occupied his time and amused you by telling you about parliamentary proceedings. He ought to have known better than to try to palm off his miserable impositions upon this intelligent audience. The Nebraska bill provided that the legislative power and authority of the said Territory should extend to all rightful subjects of legislation consistent with the organic act and the Constitution of the United States. It did not make any exception as to slavery, but gave all the

power that it was possible for Congress to give, without violating the Constitution, to the territorial legislature, with no exception or limitation on the subject of slavery at all. The language of that bill which I have quoted gave the full power and the full authority over the subject of slavery, affirmatively and negatively, to introduce it or exclude it, so far as the Constitution of the United States would permit. What more could Mr. Chase give by his amendment? Nothing. He offered his amendment for the identical purpose for which Mr. Lincoln is using it, to enable demagogues in the country to try and deceive the people.

His amendment was to this effect. It provided that the legislature should have the power to exclude slavery; and General Cass suggested, "Why not give the power to introduce as well as exclude?" The answer was, they have the power already in the bill to do both. Chase was afraid his amendment would be adopted if he put the alternative proposition and so make it fair both ways, but would not yield. He offered it for the purpose of having it rejected. He offered it, as he has himself avowed over and over again, simply to make capital out of it for the stump. He expected that it would be capital for small politicians in the country, and that they would make an effort to deceive the people

with it; and he was not mistaken, for Lincoln is carrying out the plan admirably. Lincoln knows that the Nebraska bill, without Chase's amendment, gave all the power which the Constitution would permit. Could Congress confer any more? Could Congress go beyond the Constitution of the country? We gave all—a full grant, with no exception in regard to slavery one way or the other. We left that question as we left all others, to be decided by the people for themselves, just as they pleased. I will not occupy my time on this question. I have argued it before all over Illinois. I have argued it in this beautiful city of Freeport; I have argued it in the North, the South, the East, and the West, avowing the same sentiments and the same principles. I have not been afraid to avow my sentiments up here for fear I would be trotted down into Egypt.

The third question which Mr. Lincoln presented is, if the Supreme Court of the United States shall decide that a State of this Union cannot exclude slavery from its own limits, will I submit to it? I am amazed that Lincoln should ask such a question. ["A school-boy knows better."] Yes, a school-boy does know better. Mr. Lincoln's object is to cast an imputation upon the Supreme Court. He knows that there never was but one man in America



claiming any degree of intelligence or decency, who ever for a moment pretended such a thing. It is true that the Washington "Union," in an article published on the 17th of last December, did put forth that doctrine, and I denounced the article on the floor of the Senate, in a speech which Mr. Lincoln now pretends was against the President. The "Union" had claimed that slavery had a right to go into the free States, and that any provision in the constitution or laws of the free States to the contrary was null and void. I denounced it in the Senate, as I said before, and I was the first man who did. Lincoln's friends, Trumbull, and Seward, and Hale, and Wilson, and the whole Black Republican side of the Senate were silent. They left it to me to denounce it. And what was the reply made to me on that occasion? Mr. Toombs, of Georgia, got up and undertook to lecture me on the ground that I ought not to have deemed the article worthy of notice, and ought not to have replied to it; that there was not one man, woman, or child south of the Potomac, in any slave State, who did not repudiate any such pretensions. Mr. Lincoln knows that that reply was made on the spot, and yet now he asks this question. He might as well ask me, suppose Mr. Lincoln should steal a horse, would I sanction it? and it would be as genteel

in me to ask him, in the event he stole a horse, what ought to be done with him. He casts an imputation upon the Supreme Court of the United States by supposing that they would violate the Constitution of the United States. I tell him that such a thing is not possible. It would be an act of moral treason that no man on the bench could ever descend to. Mr. Lincoln himself would never in his partizan feelings so far forget what was right as to be guilty of such an act.

The fourth question of Mr. Lincoln is: Are you in favor of acquiring additional territory, in disregard as to how such acquisition may affect the Union on the slavery question? This question is very ingeniously and cunningly put.

The Black Republican creed lays it down expressly, that under no circumstances shall we acquire any more territory unless slavery is first prohibited in the country. I ask Mr. Lincoln whether he is in favor of that proposition. Are you [addressing Mr. Lincoln] opposed to the acquisition of any more territory, under any circumstances, unless slavery is prohibited in it? That he does not like to answer. When I ask him whether he stands up to that article in the platform of his party, he turns, Yankee-fashion, and, without answering it, asks me whether I am in favor of acquiring territory without re-

gard to how it may affect the Union on the slavery question. I answer that whenever it becomes necessary, in our growth and progress, to acquire more territory, that I am in favor of it, without reference to the question of slavery, and when we have acquired it, I will leave the people free to do as they please, either to make it slave or free territory, as they prefer. It is idle to tell me or you that we have territory enough. Our fathers supposed that we had enough when our territory extended to the Mississippi River, but a few years' growth and expansion satisfied them that we needed more, and the Louisiana territory, from the west branch of the Mississippi to the British possessions, was acquired. Then we acquired Oregon, then California and New Mexico. We have enough now for the present, but this is a young and a growing nation. It swarms as often as a hive of bees, and as new swarms are turned out each year, there must be hives in which they can gather and make their honey. In less than fifteen years, if the same progress that has distinguished this country for the last fifteen years continues, every foot of vacant land between this and the Pacific ocean owned by the United States, will be occupied. Will you not continue to increase at the end of fifteen years as well as now? I tell you, increase, and multiply, and expand, is the

law of this nation's existence. You cannot limit this great republic by mere boundary lines, saying, "Thus far shalt thou go, and no further." Any one of you gentlemen might as well say to a son twelve years old that he is big enough, and must not grow any larger, and in order to prevent his growth put a hoop around him to keep him to his present size. What would be the result? Either the hoop must burst and be rent asunder, or the child must die. So it would be with this great nation. With our natural increase, growing with a rapidity unknown in any other part of the globe, with the tide of emigration that is fleeing from despotism in the Old World to seek refuge in our own, there is a constant torrent pouring into this country that requires more land, more territory upon which to settle, and just as fast as our interests and our destiny require additional territory in the North, in the South, or on the islands of the ocean, I am for it, and when we acquire it, will leave the people, according to the Nebraska bill, free to do as they please on the subject of slavery and every other question.

I trust now that Mr. Lincoln will deem himself answered on his four points. He racked his brain so much in devising these four questions that he exhausted himself, and had not strength enough to invent the others. As soon

as he is able to hold a council with his advisers, Lovejoy, Farnsworth, and Fred Douglass, he will frame and propound others. ["Good, good."] You Black Republicans who say good, I have no doubt think that they are all good men. I have reason to recollect that some people in this country think that Fred Douglass is a very good man. The last time I came here to make a speech, while talking from the stand to you, people of Freeport, as I am doing to-day, I saw a carriage, and a magnificent one it was, drive up and take a position on the outside of the crowd; a beautiful young lady was sitting on the box-seat, whilst Fred Douglass and her mother reclined inside, and the owner of the carriage acted as driver. I saw this in your own town. ["What of it?"] All I have to say of it is this, that if you Black Republicans think that the negro ought to be on a social equality with your wives and daughters, and ride in a carriage with your wife, whilst you drive the team, you have perfect right to do so. I am told that one of Fred Douglass's kinsmen, another rich black negro, is now traveling in this part of the State making speeches for his friend Lincoln as the champion of black men. ["What have you to say against it?"] All I have to say on that subject is, that those of you who believe that the negro is your equal and

ought to be on an equality with you socially, politically, and legally, have a right to entertain those opinions, and of course will vote for Mr. Lincoln.

I have a word to say on Mr. Lincoln's answer to the interrogatories contained in my speech at Ottawa, and which he has pretended to reply to here to-day. Mr. Lincoln makes a great parade of the fact that I quoted a platform as having been adopted by the Black Republican party at Springfield in 1854, which, it turns out, was adopted at another place. Mr. Lincoln loses sight of the thing itself in his ecstasies over the mistake I made in stating the place where it was done. He thinks that that platform was not adopted on the right "spot."

When I put the direct questions to Mr. Lincoln to ascertain whether he now stands pledged to that creed—to the unconditional repeal of the fugitive-slave law, a refusal to admit any more slave States into the Union even if the people want them, a determination to apply the Wilmot proviso, not only to all the territory we now have, but all that we may hereafter acquire—he refuses to answer, and his followers say, in excuse, that the resolutions upon which I based my interrogatories were not adopted at the right "spot." Lincoln and his political friends are great on "spots." In Congress, as a represen-

tative of this State, he declared the Mexican war to be unjust and infamous, and would not support it, or acknowledge his own country to be right in the contest, because he said that American blood was not shed on American soil in the right "spot." And now he cannot answer the questions I put to him at Ottawa because the resolutions I read were not adopted at the right "spot." It may be possible that I was led into an error as to the spot on which the resolutions I then read were proclaimed, but I was not, and am not in error as to the fact of their forming the basis of the creed of the Republican party when that party was first organized. I will state to you the evidence I had, and upon which I relied for my statement that the resolutions in question were adopted at Springfield on the 5th of October, 1854. Although I was aware that such resolutions had been passed in this district, and nearly all the northern congressional districts and county conventions, I had not noticed whether or not they had been adopted by any State convention. In 1856 a debate arose in Congress between Major Thomas L. Harris, of the Springfield district, and Mr. Norton, of the Joliet district, on political matters connected with our State, in the course of which Major Harris quoted those resolutions as having been passed by the first

Republican State convention that ever assembled in Illinois. I knew that Major Harris was remarkable for his accuracy, that he was a very conscientious and sincere man, and I also noticed that Norton did not question the accuracy of this statement. I therefore took it for granted that it was so, and the other day when I concluded to use the resolutions at Ottawa, I wrote to Charles H. Lanphier, editor of the "State Register," at Springfield, calling his attention to them, telling him that I had been informed that Major Harris was lying sick at Springfield, and desiring him to call upon him and ascertain all the facts concerning the resolutions, the time and the place where they were adopted. In reply Mr. Lanphier sent me two copies of his paper, which I have here. The first is a copy of the "State Register," published at Springfield, Mr. Lincoln's own town, on the 16th of October, 1854, only eleven days after the adjournment of the convention, from which I desire to read the following:

During the late discussions in this city, Lincoln made a speech, to which Judge Douglas replied. In Lincoln's speech he took the broad ground that, according to the Declaration of Independence, the whites and blacks are equal. From this he drew the conclusion, which he several times repeated, that the white man had no right to pass laws for the govern-

ment of the black man without the nigger's consent. This speech of Lincoln's was heard and applauded by all the Abolitionists assembled in Springfield. So soon as Mr. Lincoln was done speaking, Mr. Coddington arose and requested all the delegates to the Black Republican convention to withdraw into the Senate chamber. They did so, and after long deliberation, they laid down the following Abolition platform as the platform on which they stood. We call the particular attention of our readers to it.

Then follows the identical platform, word for word, which I read at Ottawa. Now, that was published in Mr. Lincoln's own town, eleven days after the convention was held, and it has remained on record up to this day never contradicted.

When I quoted the resolutions at Ottawa and questioned Mr. Lincoln in relation to them, he said that his name was on the committee that reported them, but he did not serve, nor did he think he served, because he was, or thought he was, in Tazewell County at the time the convention was in session. He did not deny that the resolutions were passed by the Springfield convention. He did not know better, and evidently thought that they were, but afterward his friends declared that they had discovered that they varied in some respects from the resolutions passed by that convention. I have

shown you that I had good evidence for believing that the resolutions had been passed at Springfield.

Mr. Lincoln ought to have known better; but not a word is said about his ignorance on the subject, whilst I, notwithstanding the circumstances, am accused of forgery.

Now, I will show you that if I have made a mistake as to the place where these resolutions were adopted—and when I get down to Springfield I will investigate the matter and see whether or not I have—the principles they enunciate were adopted as the Black Republican platform [“White, white”], in the various counties and congressional districts throughout the north end of the State in 1854. This platform was adopted in nearly every county that gave a Black Republican majority for the legislature in that year, and here is a man [pointing to Mr. Denio, who sat on the stand near Deacon Bross] who knows as well as any living man that it was the creed of the Black Republican party at that time. I would be willing to call Denio as a witness, or any other honest man belonging to that party. I will now read the resolutions adopted at the Rockford convention on the 30th of August, 1854, which nominated Washburne for Congress. You elected him on the following platform:

Resolved, That the continued and increasing aggressions of slavery in our country are destructive of the best rights of a free people, and that such aggressions cannot be successfully resisted without the united political action of all good men.

Resolved, That the citizens of the United States hold in their hands peaceful, constitutional, and efficient remedy against the encroachment of the slave power, the ballot-box; and if that remedy is boldly and wisely applied, the principles of liberty and eternal justice will be established.

Resolved, That we accept this issue forced upon us by the slave power, and, in defense of freedom, will co-operate and be known as Republicans, pledged to the accomplishment of the following purposes:

To bring the administration of the government back to the control of first principles; to restore Kansas and Nebraska to the position of free Territories; to repeal and entirely abrogate the fugitive-slave law; to restrict slavery to those States in which it exists; to prohibit the admission of any more slave States into the Union; to exclude slavery from all the Territories over which the General Government has exclusive jurisdiction, and to resist the acquisition of any more Territories unless the introduction of slavery therein forever shall have been prohibited.

Resolved, That in furtherance of these principles we will use such constitutional and lawful means as shall seem best adapted to their accomplishment, and that we will support no man for office under the General or State Government who is not positively

committed to the support of these principles, and whose personal character and conduct is not a guaranty that he is reliable and shall abjure all party allegiance and ties.

Resolved, That we cordially invite persons of all former political parties whatever in favor of the object expressed in the above resolutions to unite with us in carrying them into effect.

Well, you think that is a very good platform, do you not? If you do, if you approve it now, and think it is all right, you will not join with those men who say that I libel you by calling these your principles, will you? Now, Mr. Lincoln complains; Mr. Lincoln charges that I did you and him injustice by saying that this was the platform of your party. I am told that Washburne made a speech in Galena last night, in which he abused me awfully for bringing to light this platform, on which he was elected to Congress. He thought that you had forgotten it, as he and Mr. Lincoln desire to. He did not deny but that you had adopted it, and that he had subscribed to and was pledged by it, but he did not think it was fair to call it up and remind the people that it was their platform.

But I am glad to find that you are more honest in your Abolitionism than your leaders, by avowing that it is your platform, and right in your opinion.

In the adoption of that platform, you not only declared that you would resist the admission of any more slave States, and work for the repeal of the fugitive-slave law, but you pledge yourself not to vote for any man for State or Federal offices who was not committed to these principles. You were thus committed. Similar resolutions to those were adopted in your county convention here; and now with your admissions that they are your platform and embody your sentiments now as they did then, what do you think of Mr. Lincoln, your candidate for the United States Senate, who is attempting to dodge the responsibility of this platform, because it was not adopted in the right spot? I thought that it was adopted in Springfield, but it turns out it was not, that it was adopted at Rockford, and in the various counties which comprise this congressional district. When I get into the next district, I will show that the same platform was adopted there, and so on through the State, until I nail the responsibility of it upon the back of the Black Republican party throughout the State. [A voice: "Could n't you modify and call it brown?"] Not a bit. I thought that you were becoming a little brown when your members in Congress voted for the Crittenden-Montgomery bill, but since you have backed out from that position,

and gone back to Abolitionism, you are black and not brown.

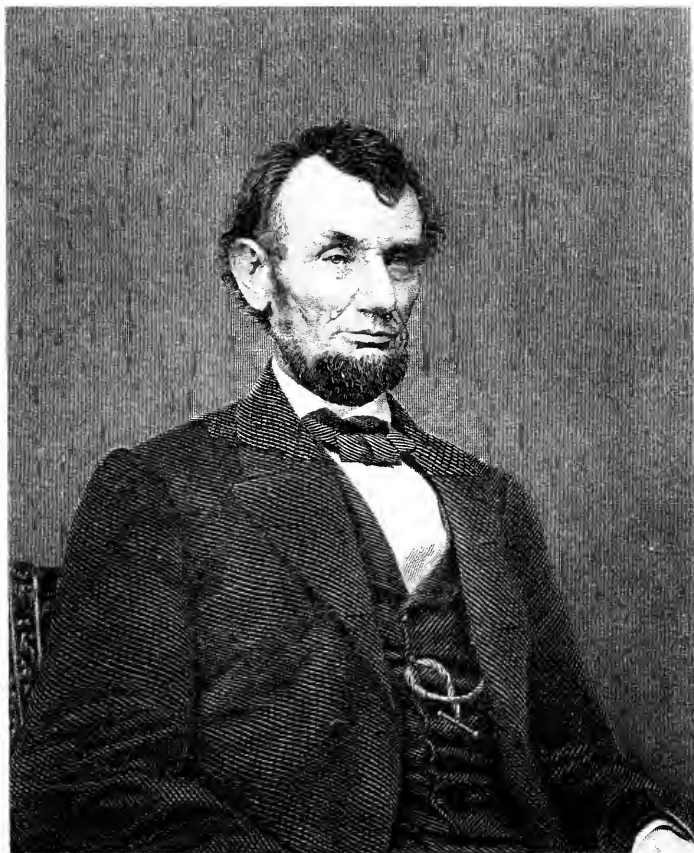
Gentlemen, I have shown you what your platform was in 1854. You still adhere to it. The same platform was adopted by nearly all the counties where the Black Republican party had a majority in 1854. I wish now to call your attention to the action of your representatives in the legislature when they assembled together at Springfield. In the first place you must remember that this was the organization of a new party. It is so declared in the resolutions themselves, which say that you are going to dissolve all old party ties and call the new party Republican. The Old Whig party was to have its throat cut from ear to ear, and the Democratic party was to be annihilated and blotted out of existence, whilst in lieu of these parties the Black Republican party was to be organized on this Abolition platform. You know who the chief leaders were in breaking up and destroying these two great parties. Lincoln on the one hand and Trumbull on the other, being disappointed politicians, and having retired or been driven to obscurity by an outraged constituency because of their political sins, formed a scheme to Abolitionize the two parties, and lead the old-line Whigs and old-line Democrats captive, bound hand and foot, into the Abolition

camp. Giddings, Chase, Fred Douglass, and Lovejoy were here to christen them whenever they were brought in. Lincoln went to work to dissolve the old-line Whig party. Clay was dead, and although the sod was not yet green on his grave, this man undertook to bring into disrepute those great compromise measures of 1850, with which Clay and Webster were identified. Up to 1854 the Old Whig party and the Democratic party and stood on a common platform so far as this slavery question was concerned. You Whigs and we Democrats differed about the bank, the tariff, distribution, the specie circular, and the subtreasury, but we agreed on this slavery question and the true mode of preserving the peace and harmony of the Union. The compromise measures of 1850 were introduced by Clay, were defended by Webster, and supported by Cass, and were approved by Fillmore, and sanctioned by the national men of both parties. They constituted a common plank upon which both Whigs and Democrats stood. In 1852 the Whig party, in its last national convention at Baltimore, indorsed and approved these measures by Clay, and so did the national convention of the Democratic party held that same year. Thus the old-line Whigs and the old-line Democrats stood pledged to the great principle of self-govern-

ment, which guarantees to the people of each Territory the right to decide the slavery question for themselves. In 1854, after the death of Clay and Webster, Mr. Lincoln, on the part of the Whigs, undertook to Abolitionize the Whig party by dissolving it, transferring the members into the Abolition camp and making them train under Giddings, Fred Douglass, Lovejoy, Chase, Farnsworth, and other Abolition leaders. Trumbull undertook to dissolve the Democratic party by taking old Democrats into the Abolition camp. Mr. Lincoln was aided in his efforts by many leading Whigs throughout the State—your member of Congress, Mr. Washburne, being one of the most active. Trumbull was aided by many renegades from the Democratic party, among whom were John Wentworth, Tom Turner, and others with whom you are familiar.

Mr. Turner, who was one of the moderators, here interposed, and said that he had drawn the resolutions which Senator Douglas had read.

Mr. Douglas: Yes, and Turner says that he drew these resolutions. ["Hurrah for Turner!" "Hurrah for Douglas!"] That is right; give Turner cheers for drawing the resolutions, if you approve them. If he drew those resolutions, he will not deny that they are the creed of the Black Republican party.



A. Lincoln

Mr. Turner: They are our creed exactly.

Mr. Douglas: And yet Lincoln denies that he stands on them. Mr. Turner says that the creed of the Black Republican party is the admission of no more slave States, and yet Mr. Lincoln declares that he would not like to be placed in a position where he would have to vote for them. All I have to say to friend Lincoln is, that I do not think there is much danger of his being placed in such a position. As Mr. Lincoln would be very sorry to be placed in such an embarrassing position as to be obliged to vote on the admission of any more slave States, I propose, out of mere kindness, to relieve him from any such necessity. When the bargain between Lincoln and Trumbull was completed for Abolitionizing the Whig and Democratic parties, they "spread" over the State, Lincoln still pretending to be an old-line Whig, in order to "rope in" the Whigs, and Trumbull pretending to be as good a Democrat as he ever was, in order to coax the Democrats over into the Abolition ranks. They played the part that "decoy ducks" play down on the Potomac River. In that part of the country they make artificial ducks, and put them on the water in places where the wild ducks are to be found, for the purpose of decoying them. Well, Lincoln and Trumbull played the part of these "decoy

ducks," and deceived enough old-line Whigs and old-line Democrats to elect a Black Republican legislature. When that legislature met, the first thing it did was to elect as Speaker of the House the very man who is now boasting that he wrote the Abolition platform on which Lincoln will not stand. I want to know of Mr. Turner whether or not, when he was elected, he was a good embodiment of Republican principles?

Mr. Turner: I hope I was then and am now.

Mr. Douglas: He swears that he hopes he was then and is now. He wrote that Black Republican platform, and is satisfied with it now. I admire and acknowledge Turner's honesty. Every man of you knows what he says about these resolutions being the platform of the Black Republican party is true, and you also know that each one of these men who are shuffling and trying to deny it is only trying to cheat the people out of their votes for the purpose of deceiving them still more after the election. I propose to trace this thing a little further, in order that you can see what additional evidence there is to fasten this revolutionary platform upon the Black Republican party. When the legislature assembled, there was a United States senator to elect in the place of General Shields, and before they proceeded to ballot, Lovejoy

insisted on laying down certain principles by which to govern the party. It has been published to the world and satisfactorily proven that there was, at the time the alliance was made between Trumbull and Lincoln to Abolitionize the two parties, an agreement that Lincoln should take Shields's place in the United States Senate, and Trumbull should have mine so soon as they could conveniently get rid of me. When Lincoln was beaten for Shields's place, in a manner I will refer to in a few minutes, he felt very sore and restive; his friends grumbled, and some of them came out and charged that the most infamous treachery had been practised against him; that the bargain was that Lincoln was to have had Shields's place, and Trumbull was to have waited for mine, but that Trumbull, having control of a few Abolitionized Democrats, prevented them from voting for Lincoln, thus keeping him within a few votes of an election until he succeeded in forcing the party to drop him and elect Trumbull. Well, Trumbull having cheated Lincon, his friends made a fuss, and in order to keep them and Lincoln quiet, the party were obliged to come forward, in advance, at the last State election, and make a pledge that they would go for Lincoln and nobody else. Lincoln could not be silenced in any other way.

Now, there are a great many Black Republicans of you who do not know this thing was done. ["White, white," and great clamor.] I wish to remind you that while Mr. Lincoln was speaking there was not a Democrat vulgar and blackguard enough to interrupt him. But I know that the shoe is pinching you. I am clinching Lincoln now, and you are scared to death for the result. I have seen this thing before. I have seen men make appointments for joint discussions, and, the moment their man has been heard, try to interrupt and prevent a fair hearing of the other side. I have seen your mobs before, and defy your wrath. [Tremendous applause.] My friends, do not cheer, for I need my whole time. The object of the opposition is to occupy my attention in order to prevent me from giving the whole evidence and nailing this double-dealing on the Black Republican party. As I have before said, Lovejoy demanded a declaration of principles on the part of the Black Republicans of the legislature before going into an election for United States senator. He offered the following preamble and resolutions which I hold in my hand:

WHEREAS, Human slavery is a violation of the principles of natural and revealed rights; and whereas, the fathers of the Revolution, fully imbued with the spirit of these principles, declared freedom to be

the inalienable birthright of all men; and whereas, the preamble to the Constitution of the United States avers that that instrument was ordained to establish justice and secure the blessings of liberty to ourselves and our posterity; and whereas, in furtherance of the above principles, slavery was forever prohibited in the old Northwest Territory, and more recently in all that territory lying west and north of the State of Missouri by the act of the Federal Government; and whereas, the repeal of the prohibition last referred to was contrary to the wishes of the people of Illinois, a violation of an implied compact, long deemed sacred by the citizens of the United States, and a wide departure from the uniform action of the General Government in relation to the extension of slavery; therefore,

Resolved, by the House of Representatives, the Senate concurring therein, That our senators in Congress be instructed, and our representatives requested to introduce, if not otherwise introduced, and to vote for a bill to restore such prohibition to the aforesaid Territories, and also to extend a similar prohibition to all territory which now belongs to the United States, or which may hereafter come under their jurisdiction.

Resolved, That our senators in Congress be instructed, and our representatives requested, to vote against the admission of any State into the Union, the constitution of which does not prohibit slavery, whether the territory out of which such State may have formed shall have been acquired by conquest,

treaty, purchase, or from original territory of the United States.

Resolved, That our senators in Congress be instructed, and our representatives requested, to introduce and vote for a bill to repeal an act entitled "An act respecting fugitives from justice and persons escaping from the services of their masters"; and, failing in that, for such a modification of it as shall secure the right of *habeas corpus* and trial by jury before the regularly constituted authorities of the State, to all persons claimed as owing service or labor.

Those resolutions were introduced by Mr. Lovejoy immediately preceding the election of senator. They declared first, that the Wilmot proviso must be applied to all territory north of 36 degrees thirty minutes; secondly, that it must be applied to all territory south of 36 degrees thirty minutes; thirdly, that it must be applied to all the territory now owned by the United States; and finally, that it must be applied to all territory hereafter to be acquired by the United States. The next resolution declares that no more slave States shall be admitted into this Union under any circumstances whatever, no matter whether they are formed out of territory now owned by us or that we may hereafter acquire, by treaty, by Congress, or in any manner whatever. The next resolution demands the unconditional repeal of the

fugitive-slave law, although its unconditional repeal would leave no provision for carrying out that clause of the Constitution of the United States which guarantees the surrender of fugitives. If they could not get an unconditional repeal, they demanded that that law should be so modified as to make it as nearly useless as possible. Now, I want to show you who voted for these resolutions. When the vote was taken on the first resolution, it was decided in the affirmative—yeas 41, nays 32. You will find that this is a strict party vote, between the Democrats on the one hand, and the Black Republicans on the other. [Cries of “White, white,” and clamor.] I know your name, and always call things by their right name. The point I wish to call your attention to is this: that these resolutions were adopted on the 7th day of February, and that on the 8th they went into an election for a United States senator, and that day every man who voted for these resolutions, with but two exceptions, voted for Lincoln for the United States Senate. [“Give us their names.”] I will read the names over to you if you want them, but I believe your object is to occupy my time.

On the next resolution the vote stood, yeas 33, nays 40; and on the third resolution, yeas 35, nays 47. I wish to impress upon you that every

man who voted for those resolutions, with but two exceptions, voted on the next day for Lincoln for United States senator. Bear in mind that the members who thus voted for Lincoln were elected to the legislature pledged to vote for no man for office under the State or Federal Government who was not committed to this Black Republican platform. They were all so pledged. Mr. Turner, who stands by me, and who then represented you, and who says that he wrote those resolutions, voted for Lincoln, when he was pledged not to do so unless Lincoln was in favor of those resolutions. I now ask Mr. Turner [turning to Mr. Turner], did you violate your pledge in voting for Mr. Lincoln, or did he commit himself to your platform before you cast your vote for him?

I could go through the whole list of names here and show you that all the Black Republicans in the legislature, who voted for Mr. Lincoln, had voted on the day previous for these resolutions. For instance, here are the names of Sargent and Little, of Jo Daviess and Carroll; Thomas J. Turner, of Stephenson; Lawrence, of Boone and McHenry; Swan, of Lake; Pinckney, of Ogle County; and Lyman, of Winnebago. Thus you see every member from your congressional district voted for Mr. Lincoln, and they were pledged not to vote for him

unless he was committed to the doctrine of no more slave States, the prohibition of slavery in the Territories, and the repeal of the fugitive-slave law. Mr. Lincoln tells you to-day that he is not pledged to any such doctrine. Either Mr. Lincoln was then committed to those propositions, or Mr. Turner violated his pledges to you when he voted for him. Either Lincoln was pledged to each one of those propositions, or else every Black Republican representative from this congressional district violated his pledge of honor to his constituents by voting for him. I ask you which horn of the dilemma will you take? Will you hold Mr. Lincoln up to the platform of his party, or will you accuse every representative you had in the legislature of violating his pledge of honor to his constituents? There is no escape for you. Either Mr. Lincoln was committed to those propositions, or your members violated their faith. Take either horn of the dilemma you choose. There is no dodging the question; I want Lincoln's answer. He says he was not pledged to repeal the fugitive-slave law, that he does not quite like to do it; he will not introduce a law to repeal it, but thinks there ought to be some law; he does not tell what it ought to be; upon the whole, he is altogether undecided, and don't know what to think or do. That is the substance of his an-

swer upon the repeal of the fugitive-slave law. I put the question to him distinctly, whether he indorsed that part of the Black Republican platform which calls for the entire abrogation and repeal of the fugitive-slave law. He answers, no!—that he does not indorse that; but he does not tell what he is for, or what he will vote for. His answer is, in fact, no answer at all. Why cannot he speak out and say what he is for and what he will do?

In regard to there being no more slave States, he is not pledged to that. He would not like, he says, to be put in a position where he would have to vote one way or another upon that question. I pray you, do not put him in a position that would embarrass him so much. Gentlemen, if he goes to the Senate he may be put in that position, and then which way will he vote? [A voice: "How will you vote?"] I will vote for the admission of just such a State as by the form of their constitution the people show they want. If they want slavery, they shall have it; if they prohibit slavery, it shall be prohibited. They can form their institutions to please themselves, subject only to the Constitution; and I for one stand ready to receive them into the Union. Why cannot your Black Republican candidates talk out as plain as that when they are questioned?

I do not want to cheat any man out of his vote. No man is deceived in regard to my principles if I have the power to express myself in terms explicit enough to convey my ideas.

Mr. Lincoln made a speech when he was nominated for the United States Senate which covers all these Abolition platforms. He there lays down a proposition so broad in its Abolitionism as to cover the whole ground.

In my opinion it [the slavery agitation] will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States — old as well as new, North as well as South.

There you find that Mr. Lincoln lays down the doctrine that this Union cannot endure divided as our fathers made it, with free and slave States. He says they must all become one thing or all the other; that they must all be free or all slave, or else the Union cannot continue to exist. It being his opinion that to admit any more

slave States, to continue to divide the Union into free and slave States, will dissolve it, I want to know of Mr. Lincoln whether he will vote for the admission of another slave State.

He tells you the Union cannot exist unless the States are all free or all slave; he tells you that he is opposed to making them all slave, and hence he is for making them all free, in order that the Union may exist; and yet he will not say that he will not vote against another slave State, knowing that the Union must be dissolved if he votes for it. I ask you if that is fair dealing?

The true intent and inevitable conclusion to be drawn from his first Springfield speech is, that he is opposed to the admission of any more slave States under any circumstances. If he is so opposed, why not say so? If he believes this Union cannot endure divided into free and slave States, that they must all become free in order to save the Union, he is bound as an honest man, to vote against any more slave States. If he believes it he is bound to do it. Show me that it is my duty in order to save the Union to do a particular act, and I will do it if the Constitution does not prohibit it. I am not for the dissolution of the Union under any circumstances. I will pursue no course of conduct that will give just cause for the dissolution

of the Union. The hope of the friends of freedom throughout the world rests upon the perpetuity of this Union. The downtrodden and oppressed people who are suffering under European despotism all look with hope and anxiety to the American Union as the only resting-place and permanent home of freedom and self-government.

Mr. Lincoln says that he believes that this Union cannot continue to endure with slave States in it, and yet he will not tell you distinctly whether he will vote for or against the admission of any more slave States, but says he would not like to be put to the test. I do not think he will be put to the test. I do not think that the people of Illinois desire a man to represent them who would not like to be put to the test on the performance of a high constitutional duty.

I will retire in shame from the Senate of the United States when I am not willing to be put to the test in the performance of my duty. I have been put to severe tests. I have stood by my principles in fair weather and in foul, in the sunshine and in the rain. I have defended the great principles of self-government here among you when Northern sentiment ran in a torrent against me, and I have defended that same great principle when Southern sentiment

came down like an avalanche upon me. I was not afraid of any test they put to me. I knew I was right—I knew my principles were sound—I knew that the people would see in the end that I had done right, and I knew that the God of Heaven would smile upon me if I was faithful in the performance of my duty.

Mr. Lincoln makes a charge of corruption against the Supreme Court of the United States, and two Presidents of the United States, and attempts to bolster it up by saying that I did the same against the Washington "Union." Suppose I did make that charge of corruption against the Washington "Union," when it was true, does that justify him in making a false charge against me and others? That is the question I would put.

He says that at the time the Nebraska bill was introduced, and before it was passed, there was a conspiracy between the judges of the Supreme Court, President Pierce, President Buchanan, and myself by that bill, and the decision of the court, to break down the barrier and establish slavery all over the Union. Does he not know that that charge is historically false as against President Buchanan? He knows that Mr. Buchanan was at that time in England, representing his country with distinguished ability at the Court of St. James, that



Franklin Pierce



he was there for a long time before, and did not return for a year or more after. He knows that to be true, and that fact proves his charge to be false as against Mr. Buchanan. Then again, I wish to call his attention to the fact that at the time the Nebraska bill was passed, the Dred Scott case was not before the Supreme Court at all; it was not upon the docket of the Supreme Court; it had not been brought there, and the judges in all probability knew nothing of it. Thus the history of the country proves the charge to be false as against them.

As to President Pierce, his high character as a man of integrity and honor is enough to vindicate him from such a charge; and as to myself, I pronounce the charge an infamous lie, whenever and wherever made, and by whomsoever made. I am willing that Mr. Lincoln should go and rake up every public act of mine, every measure I have introduced, report I have made, speech delivered, and criticize them; but when he charges upon me a corrupt conspiracy for the purpose of perverting the institutions of the country, I brand it as it deserves. I say the history of the country proves it to be false, and that it could not have been possible at the time. But now he tries to protect himself in this charge, because I made a charge against the Washington "Union."

My speech in the Senate against the Washington "Union" was made because it advocated a revolutionary doctrine, by declaring that the free States had not the right to prohibit slavery within their own limits. Because I made that charge against the Washington "Union," Mr. Lincoln says it was a charge against Mr. Buchanan. Suppose it was; is Lincoln the peculiar defender of Mr. Buchanan? Is he so interested in the Federal administration, and so bound to it, that he must jump to the rescue and defend it from every attack that I may make against it? I understand the whole thing.

The Washington "Union," under that most corrupt of all men, Cornelius Wendell, is advocating Mr. Lincoln's claim to the Senate. Wendell was the printer of the last Black Republican House of Representatives; he was a candidate before the present Democratic House, but was ignominiously kicked out, and then he took the money which he had made out of the public printing by means of the Black Republicans, bought the Washington "Union," and is now publishing it in the name of the Democratic party, and advocating Mr. Lincoln's election to the Senate. Mr. Lincoln therefore considers an attack upon Wendell and his corrupt gang as a personal attack upon him. This only

proves what I have charged, that there is an alliance between Lincoln and his supporters, and the Federal office-holders of this State, and presidential aspirants out of it, to break me down at home.

Mr. Lincoln feels bound to come in to the rescue of the Washington "Union." In that speech which I delivered in answer to the Washington "Union," I made it distinctly against the "Union" alone. I did not choose to go beyond that. If I have occasion to attack the President's conduct, I will do it in language that will not be misunderstood. When I differed with the President I spoke out so that you all heard me. That question passed away; it resulted in the triumph of my principle by allowing the people to do as they please, and there is an end of the controversy.

Whenever the great principle of self-government—the right of the people to make their own constitution, and come into the Union with slavery or without it, as they see proper—shall again arise, you will find me standing firm in defense of that principle, and fighting whoever fights it.

If Mr. Buchanan stands, as I doubt not he will, by the recommendation contained in his message, that hereafter all State constitutions ought to be submitted to the people before the

admission of the State into the Union, he will find me standing by him firmly, shoulder to shoulder, in carrying it out. I know Mr. Lincoln's object; he wants to divide the Democratic party, in order that he may defeat me and go to the Senate.

[Mr. Douglas's time here expired, and he stopped on the moment.]

Emmett M. M. M.

Executive Mansion
Washington, Nov 21, 1864

To Mrs Bixby, Boston, Mass,

Dear Madam.

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully

A. Lincoln

The Celebrated "Bixby Letter."

Facsimile of the Original Manuscript on Exhibition at Huber's Museum in New York City.

A Letter of Condolence Written by Abraham Lincoln to Mrs. Bixby, of Boston, Mass., November 21, 1864.

Mr. Lincoln's Rejoinder in the Freeport Joint Debate.

MY FRIENDS: It will readily occur to you that I cannot in half an hour notice all the things that so able a man as Judge Douglas can say in an hour and a half; and I hope, therefore, if there be anything that he has said upon which you would like to hear something from me, but which I omit to comment upon, you will bear in mind that it would be expecting an impossibility for me to go over his whole ground. I can but take up some of the points that he has dwelt upon, and employ my half hour specially on them.

The first thing I have to say to you is a word in regard to Judge Douglas's declaration about the "vulgarity and blackguardism" in the audience—that no such thing, as he says, was shown by any Democrat while I was speaking. Now I only wish, by way of reply on this subject, to say that while I was speaking I used no "vulgarity or blackguardism" toward any Democrat.

Now, my friends, I come to all this long portion of the judge's speech—perhaps half of it—

which he has devoted to the various resolutions and platforms that have been adopted in the different counties, in the different congressional districts, and in the Illinois legislature—which he supposes are at variance with the positions I have assumed before you to-day. It is true that many of these resolutions are at variance with the positions I have here assumed. All I have to ask is that we talk reasonably and rationally about it. I happen to know, the judge's opinion to the contrary notwithstanding, that I have never tried to conceal my opinions, nor tried to deceive any one in reference to them. He may go and examine all the members who voted for me for United States senator in 1855, after the election of 1854. They were pledged to certain things here at home, and were determined to have pledges from me, and if he will find any of these persons who will tell him anything inconsistent with what I say now, I will retire from the race, and give him no more trouble.

The plain truth is this. At the introduction of the Nebraska policy, we believed there was a new era being introduced in the history of the republic, which tended to the spread and perpetuation of slavery. But in our opposition to that measure we did not agree with one another in everything. The people in the north end of

the State were for stronger measures of opposition than we of the central and southern portions of the State, but we were all opposed to the Nebraska doctrine. We had that one feeling and that one sentiment in common. You at the north end met in your conventions and passed your resolutions. We in the middle of the State and further south did not hold such conventions and pass the same resolutions, although we had in general a common view and a common sentiment. So that these meetings which the judge has alluded to, and the resolutions he has read from, were local, and did not spread over the whole State. We at last met together in 1856, from all parts of the State, and we agreed upon a common platform. You who held more extreme notions, either yielded those notions, or if not wholly yielding them, agreed to yield them practically, for the sake of embodying the opposition to the measures which the opposite party were pushing forward at that time. We met you then, and if there was anything yielded, it was for practical purposes. We agreed then upon a platform for the party throughout the entire State of Illinois, and now we are all bound, as a party, to that platform. And I say here to you, if any one expects of me, in the case of my election, that I will do anything not signified by our Republican plat-

form and my answers here to-day, I tell you very frankly that person will be deceived. I do not ask for the vote of any one who supposes that I have secret purposes or pledges that I dare not speak out. Cannot the judge be satisfied? If he fears, in the unfortunate case of my election, that my going to Washington will enable me to advocate sentiments contrary to those which I expressed when you voted for and elected me, I assure him that his fears are wholly needless and groundless. Is the judge really afraid of any such thing? I'll tell you what he is afraid of. He is afraid we'll all pull together. This is what alarms him more than anything else. For my part, I do hope that all of us, entertaining a common sentiment in opposition to what appears to us as a design to nationalize and perpetuate slavery, will waive minor differences on questions which either belong to the dead past or the distant future, and all pull together in this struggle. What are your sentiments? If it be true that on the ground which I occupy—ground which I occupy as frankly and boldly as Judge Douglas does his—my views, though partly coinciding with yours, are not as perfectly in accordance with your feelings as his are, I do say to you in all candor, go for him and not for me. I hope to deal in all things fairly with Judge Douglas,

and with the people of the State, in this contest. And if I should never be elected to any office, I trust I may go down with no stain of falsehood upon my reputation, notwithstanding the hard opinions Judge Douglas chooses to entertain of me.

The judge has again addressed himself to the Abolition tendencies of a speech of mine, made at Springfield in June last. I have so often tried to answer what he is always saying on that melancholy theme, that I almost turn with disgust from the discussion—from the repetition of an answer to it. I trust that nearly all of this intelligent audience have read that speech. If you have, I may venture to leave it to you to inspect it closely, and see whether it contains any of those “bugaboos” which frighten Judge Douglas.

The judge complains that I did not fully answer his questions. If I have the sense to comprehend and answer those questions, I have done so fairly. If it can be pointed out to me how I can more fully and fairly answer him, I will do it—but I aver I have not the sense to see how it is to be done. He says I do not declare I would in any event vote for the admission of a slave State into the Union. If I have been fairly reported, he will see that I did give an explicit answer to his interrogatories. I did

not merely say that I would dislike to be put to the test; but I said clearly, if I were put to the test, and a Territory from which slavery had been excluded should present herself with a State constitution sanctioning slavery,—a most extraordinary thing and wholly unlikely to happen,—I did not see how I could avoid voting for her admission. But he refuses to understand that I said so, and he wants this audience to understand that I did not say so. Yet it will be so reported in the printed speech that he cannot help seeing it.

He says if I should vote for the admission of a slave State I would be voting for a dissolution of the Union, because I hold that the Union can not permanently exist half slave and half free. I repeat that I do not believe this government can endure permanently half slave and half free, yet I do not admit, nor does it at all follow, that the admission of a single slave State will permanently fix the character and establish this as a universal slave nation. The judge is very happy indeed at working up these quibbles. Before leaving the subject of answering questions, I aver as my confident belief, when you come to see our speeches in print, that you will find every question which he has asked me more fairly and boldly and fully answered than he has answered those which I put to him. Is not

that so? The two speeches may be placed side by side; and I will venture to leave it to impartial judges whether his questions have not been more directly and circumstantially answered than mine.

Judge Douglas says he made a charge upon the editor of the Washington "Union," alone, of entertaining a purpose to rob the States of their power to exclude slavery from their limits. I undertake to say, and I make the direct issue, that he did not make his charge against the editor of the "Union" alone. I will undertake to prove by the record here that he made that charge against more and higher dignitaries than the editor of the Washington "Union." I am quite aware that he was shirking and dodging around the form in which he put it, but I can make it manifest that he leveled his "fatal blow" against more persons than this Washington editor. Will he dodge it now by alleging that I am trying to defend Mr. Buchanan against the charge? Not at all. Am I not making the same charge myself? I am trying to show that you, Judge Douglas, are a witness on my side. I am not defending Buchanan, and I will tell Judge Douglas that in my opinion when he made that charge he had an eye farther north than he has to-day. He was then fighting against people who called him a Black Repub-

lican and an Abolitionist. It is mixed all through his speech, and it is tolerably manifest that his eye was a great deal farther north than it is to-day. The judge says that though he made this charge, Toombs got up and declared there was not a man in the United States, except the editor of the "Union," who was in favor of the doctrines put forth in that article. And thereupon I understand that the judge withdrew the charge. Although he had taken extracts from the newspaper, and then from the Leecompton constitution, to show the existence of a conspiracy to bring about a "fatal blow," by which the States were to be deprived of the right of excluding slavery, it all went to pot as soon as Toombs got up and told him it was not true. It reminds me of the story that John Phoenix, the California railroad surveyor, tells. He says they started out from the Plaza to the Mission of Dolores. They had two ways of determining distances. One was by a chain and pins taken over the ground; the other was by a "go-it-ometer,"—an invention of his own,—a three-legged instrument, with which he computed a series of triangles between the points. At night he turned to the chain-man to ascertain what distance they had come, and found that by some mistake he had merely dragged the chain over the ground without keeping any record. By

the "go-it-ometer" he found he had made ten miles. Being skeptical about this, he asked a drayman who was passing how far it was to Plaza. The drayman replied that it was just half a mile, and the surveyor put it down in his book—just as Judge Douglas says, after he had made his calculations and computations, he took Toombs's statement. I have no doubt that after Judge Douglas had made his charge, he was as easily satisfied about its truth as the surveyor was of the drayman's statement of the distance to the Plaza. Yet it is a fact that the man who put forth all that matter which Douglas deemed a "fatal blow" at State sovereignty, was elected by the Democrats as public printer.

Now, gentlemen, you may take Judge Douglas's speech of March 22, 1858, beginning about the middle of page 21, and reading to the bottom of page 24, and you will find the evidence on which I say that he did not make his charge against the editor of the "Union" alone. I can not stop to read it, but I will give it to the reporters. Judge Douglas said:

Mr. President, you here find several distinct propositions advanced boldly by the Washington "Union" editorially, and apparently authoritatively, and every man who questions any of them is denounced as an Abolitionist, a Free-soiler, a fanatic. The propositions are: first, that the primary object of all govern-

ment at its original institution is the protection of persons and property; second, that the Constitution of the United States declares that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States; and that, therefore, thirdly, all State laws, whether organic or otherwise, which prohibit the citizens of one State from settling in another with their slave property, and especially declaring it forfeited, are direct violations of the original intention of the government and Constitution of the United States; and fourth, that the emancipation of the slaves of the Northern States was a gross outrage on the rights of property, inasmuch as it was involuntarily done on the part of the owner.

Remember that this article was published in the "Union" on the 17th of November, and on the 18th appeared the first article giving the adhesion of the "Union" to the Lecompton constitution. It was in these words:

"KANSAS AND HER CONSTITUTION.—The vexed question is settled. The problem is solved. The dead point of danger is passed. All serious trouble to Kansas affairs is over and gone."

And a column, nearly, of the same sort. Then, when you come to look into the Lecompton constitution, you find the same doctrine incorporated in it which was put forth editorially in the "Union." What is it?

"ARTICLE 7, *Section 1*. The right of property is before and higher than any constitutional sanction;

and the right of the owner of a slave to such slave and its increase is the same and as invariable as the right of the owner of any property whatever."

Then in the schedule is a provision that the constitution may be amended after 1864 by a two-thirds vote.

"But no alteration shall be made to affect the right of property in the ownership of slaves."

It will be seen by these clauses in the Lecompton constitution that they are identical in spirit with this authoritative article in the Washington "Union" of the day previous to its indorsement of this constitution.

When I saw that article in the "Union" of the 17th of November, followed by the glorification of the Lecompton constitution on the 18th of November, and this clause in the constitution asserting the doctrine that a State has no right to prohibit slavery within its limits, I saw that there was a fatal blow being struck at the sovereignty of the States of this Union.

Here he says, "Mr. President, you here find several distinct propositions advanced boldly, and apparently authoritatively." By whose authority, Judge Douglas? Again, he says in another place, "It will be seen by these clauses in the Lecompton constitution that they are identical in spirit with this authoritative article." By whose authority? Who do you mean to say authorized the publication of these articles? He knows that the Washington "Union"

is considered the organ of the administration. I demand of Judge Douglas by whose authority he meant to say those articles were published, if not by the authority of the President of the United States and his cabinet? I defy him to show whom he referred to, if not to these high functionaries in the Federal Government. More than this, he says the articles in that paper and the provisions of the Lecompton constitution are "identical," and being identical, he argues that the authors are coöperating and conspiring together. He does not use the word "conspiring," but what other construction can you put upon it? He winds up with this:

When I saw that article in the "Union" of the 17th of November, followed by the glorification of the Lecompton constitution on the 18th of November, and this clause in the constitution asserting the doctrine that a State has no right to prohibit slavery within its limits, I saw that there was a fatal blow being struck at the sovereignty of the States of this Union.

I ask him if all this fuss was made over the editor of this newspaper. It would be a terribly "fatal blow" indeed which a single man could strike, when no President, no cabinet officer, no member of Congress, was giving strength and efficiency to the movement. Out of respect

to Judge Douglas's good sense I must believe he didn't manufacture his idea of the "fatal" character of that blow out of such a miserable scapegrace as he represents that editor to be. But the judge's eye is farther south now. Then, it was very peculiarly and decidedly north. His hope rested on the idea of enlisting the great "Black Republican" party, and making it the tail of his new kite. He knows he was then expecting from day to day to turn Republican and place himself at the head of our organization. He has found that these despised "Black Republicans" estimate him by a standard which he has taught them only too well. Hence he is crawling back into his old camp, and you will find him eventually installed in full fellowship among those whom he was then battling, and with whom he now pretends to be at such fearful variance. [Loud applause, and cries of "Go on, go on."] I cannot, gentlemen, my time has expired.

*LETTER TO DR. WILLIAM FITHIAN

BLOOMINGTON, September 3, 1858.

Dear Doctor: Yours of the 1st was received this morning, as also one from Mr. Harmon, and one from Hiram Beckwith on the same subject. You will see by the Journal that I have appointed to speak at Danville on the 22nd of

Sept.,—the day after Douglas speaks there. My recent experience shows that speaking at the same place the next day after D. is the very thing,—it is, in fact, a concluding speech on him. Please show this to Messrs. Harmon and Beckwith; and tell them they must excuse me from writing separate letters to them.

Yours as ever,

A. LINCOLN.

P. S.—Give full notice to all surrounding country.

A. L.

*SPEECH AT CLINTON, ILLINOIS, September 8,
1858¹

From the Report in the Bloomington "Pantagraph," September 9, 1858.

MR. LINCOLN responded briefly to Lawrence Weldon who had delivered an address of welcome. He said that he was not vain enough to suppose that his personal popularity was sufficient to call out the large and enthusiastic crowd which surrounded him. He felt certain that the Great Cause in which he was engaged was dear to the

¹The question has been widely discussed and still remains unsettled, as to whether Lincoln originated the memorable epigram: "You can fool all the people some of the time and some of the people all of the time, but you cannot fool all the people all the time."

In 1905 the Chicago "Tribune" and the Brooklyn "Eagle" combined efforts in an endeavor to solve the enigma for all time. After investigation several witnesses were found, notably Lewis Campbell of Dewitt County, Ill.; J. J. Robinson of Lincoln, Ill.; and J. L. Hill of Fletcher, O., who agreed that Lincoln had expressed the sentiment, if not the exact words generally quoted. It is supposed that he used the phrase in the above speech while addressing the people of Clinton, though the "Pantagraph" fails to cite it. Naturally, newspaper reports in those days were never complete, and the editor on this particular occasion even apologizes for his lack of space to give the entire report of this speech.

hearts of all true lovers of freedom, and that the thousands of voters in his hearing, though they might be somewhat partial to him, had a greater reverence for a principle than for a man. He closed his brief remarks by thanking his hearers for their numbers and enthusiasm, and saying that he would address them at length on the regular speaking grounds.

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At two o'clock Mr. Lincoln was introduced to the audience by C. H. Moore, Esq. We regret that we have room for only a short synopsis of his eloquent and unanswerable speech. He said, in substance:

The questions are sometimes asked, "What is all this fuss that is being made about negroes?—What does it amount to?—and where will it end?" These questions imply that those who ask them consider the slavery question a very insignificant matter—they think that it amounts to little or nothing, and that those who agitate it are extremely foolish. Now it must be admitted that if the great question that has caused so much trouble is insignificant, we are very foolish to have anything to do with it—if it is of no importance we had better throw it aside and busy ourselves about something else. But let us inquire a little into this insignificant matter, as it is called by some, and see if it is not important

enough to demand the close attention of every well-wisher of the Union. In one of Douglas's recent speeches I find a reference to a speech which was made by me in Springfield some time ago. The Judge makes one quotation from that speech that requires some little notice from me at this time. I regret that I have not my Springfield speech before me, but the Judge has quoted one particular part of it so often that I think I can recollect it. It runs, I think, as follows:

We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy that agitation has not only not ceased, but has constantly augmented. In my opinion it will not cease until a crisis shall have been reached and passed.

"A house divided against itself cannot stand." I believe that this government cannot endure permanently, half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect that it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new — North as well as South.

Judge Douglas makes use of the above quotation, and finds a great deal of fault with it. He deals unfairly with me, and tries to make the people of this state believe that I advocated dangerous doctrines in my Springfield speech. Let us see if that portion of my Springfield speech of which Judge Douglas complains so bitterly, is as objectionable to others as it is to him. We are, certainly far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. On the fourth day of January, 1854, Judge Douglas introduced the Kansas-Nebraska bill. He initiated a new policy, and that policy, so he says, was to put an end to the agitation of the slavery question. Whether that was his object or not I will not stop to discuss, but at all events some kind of a policy was initiated; and what has been the result? Instead of the quiet times and good feeling which was promised us by the self-styled author of Popular Sovereignty, we have had nothing but ill-feeling and agitation. According to Judge Douglas, the passage of the Nebraska bill would tranquilize the whole country—there would be no more slavery agitation in or out of Congress, and the vexed question would be left entirely to the people of the territories. Such was the opinion of Judge Douglas, and such were the opinions of the lead-

ing men of the Democratic party. Even as late as the spring of 1856, Mr. Buchanan said, a short time subsequent to his nomination by the Cincinnati Convention, that the Territory of Kansas would be tranquil in less than six weeks. Perhaps he thought so, but Kansas has not been and is not tranquil, and it may be a long time before she will be so.

We all know how fierce the agitation was in Congress last winter, and what a narrow escape Kansas had from being admitted into the Union with a Constitution that was detested by ninety-nine hundredths of her citizens. Did the angry debates which took place at Washington during the last session of Congress lead you to suppose that the slavery agitation was settled?

An election was held in Kansas in the month of August, and the Constitution which was submitted to the people was voted down by a large majority. So Kansas is still out of the Union, and there is a probability that she will remain out for some time. But Judge Douglas says the slavery question is settled. He says the bill which he introduced into the Senate of the United States on the fourth day of January, 1854, settled the slavery question forever!—Perhaps he can tell us how that bill settled the slavery question, for if he is able to settle a question of such great magnitude he ought to be able to explain the manner in which he does it. He

knows and you know that the question is not settled, and that his ill-timed experiment to settle it has made it worse than it ever was before.

And now let me say a few words in regard to Douglas's great hobby of negro equality. He thinks—he says at least—that the Republican party is in favor of allowing whites and blacks to intermarry, and that a man can't be a good Republican unless he is willing to elevate black men to office and to associate with them on terms of perfect equality. He knows that we advocate no such doctrines as those, but he cares not how much he misrepresents us if he can gain a few votes by so doing. To show you what my opinion of negro equality was in times past, and to prove to you that I stand on that question where I always stood, I will read you a few extracts from a speech that was made by me in Peoria in 1854. It was made in reply to one of Judge Douglas's speeches.

[Mr. Lincoln then read a number of extracts which had the ring of the true metal. We have rarely heard anything with which we have been more pleased. And the audience after hearing the extracts read and comparing their conservative sentiments with those now advocated by Mr. Lincoln, testified their approval by loud applause. How any reasonable man can hear one of Mr. Lincoln's speeches without being con-

verted to Republicanism is something that we can't account for.]

Slavery, continued Mr. Lincoln, is not a matter of little importance. It overshadows every other question in which we are interested. It has divided the Methodist and Presbyterian churches, and has sown discord in the American Tract Society. The churches have split and the society will follow their example before long. So it will be seen that slavery is agitated in the religious as well as in the political world.

Judge Douglas is very much afraid that the triumph of the Republican party will lead to a general mixture of the white and black races. Perhaps I am wrong in saying that he is afraid, so I will correct myself by saying that he pretends to fear that the success of our party will result in the amalgamation of blacks and whites. I think I can show plainly, from documents now before me, that Judge Douglas's fears are groundless. The census of 1850 tells us that in that year there were over four hundred thousand mulattoes in the United States. Now let us take what is called an abolition State—the Republican, slavery hating State of New Hampshire—and see how many mulattoes we can find in her borders. The number amounts to just one hundred and eighty-four. In the Old Dominion—in the Democratic and aristocratic State of Vir-

ginia—there were a few more mulattoes than the census-takers found in New Hampshire. How many do you suppose there were? Seventy-nine thousand seven hundred and seventy-five—twenty-three thousand more than there were in all the free States! In the slave States there were in 1850, three hundred and forty-eight thousand mulattoes—all of home production; and in the free States there were less than sixty thousand mulattoes,—and a large number of them were imported from the South.

[Mr. Lincoln spoke for an hour and a half and would have spoken longer if it had not been for the rain.]





